



The Outlook of Missions

Volume XIII
Number 12
December, 1921



Thou didst make the Sacred night of the nativity shine
with the brightness of the true light.

Who Holds the Key to Our Work?

There are doors to hearts and homes that will only open to certain **Keys**. These keys are in the hands of the Readers of the **Outlook of Missions**. A turn of the hand may unlock doors that will in turn give us many new subscribers.

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and A New Year Full of Blessing

IS SENDING YOU

The Outlook of Missions

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE REFORMED CHURCH IN THE UNITED STATES.

(A Beautiful Card like the above, in two colors, will be sent to the friends for whom you subscribe.)

The Outlook of Missions

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The Quiet Hour



Looking unto Jesus, the author and finisher of our Faith.—Hebrews 12:2.

O angels sweet and splendid,
Throng in our hearts and sing
The wonders which attended
The coming of the King;
Till we, too, boldly pressing
Where once the angels trod,
Climb Bethlehem's Hill of Blessing,
And find the Son of God.

—PHILLIPS BROOKS.

Flowers and fruits are always fit presents;
flowers because they are a proud assertion that
a ray of beauty outvalues all the utilities of
the world.

—R. W. EMERSON.

"The spirit of God can work in us just in
proportion as He succeeds in fixing our gaze
upon Christ."

A knowledge of the divine comes to us not
by seeking and striving alone, but also by
entering a state of receptive quietude. If we
wonder know the will of God we must must
learn the secret of listening for Him to speak.

—C. C. COILE.

Hold Thou my hand, O Spirit of the Lord,
And by Thy touch renew my faltering strength:
For it is touch that tells far more than word
At times when human hearts are anguish-
rent.

—ELSIE TRAUT.

I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

—HENRY W. LONGFELLOW.

"Pray, pray, when things go wrong,
And gloomy fears around you throng;
Pray, pray, though your eyes grow dim;
Go with your troubles straight to Him;
Pray, pray, for God understands."

In Jesus' eyes God was not primarily in
church; God was in the midst of needy, sin-
ning, aspiring, failing humanity.

—HARRY EMERSON FOSDICK.

In Christ's judgment men actually diminish
the size and quality of life by increasing its
outward dimensions and its interests. By
making their aim too low they are in danger not
of missing it but of realizing it. In Christ's
judgment this is the real peril of life, not that
men may fail of their objective but that they
may reach it.

—J. STUART HOLDEN.

A daily rate of blessing,
A daily rate of bread,
A daily rate of sunshine
Across my pathway shed;
And if perchance a sorrow
Shall be my lot today,
I know that ere tomorrow
The cloud will roll away!

—JOHN R. CLEMENTS.

Let Thy peace rule in our hearts; and may it
be our strength and our song, in the house of
our pilgrimage.

—MATHEW HENRY.

Of course, there is a sense in which it is
all right to be careful; that is, be thoughtful,
be prudent, do not be a driveling idiot, do not
be wasteful, do not be improvident, do not be
a prodigal. But care may become worry, and
caution may degenerate into anxiety, and
action may become a form of friction that
wears out the machinery of life.

—JAMES I. VANCE.

"No span of years can be bright which
allows the Christmas spirit to lie dormant be-
tween childhood and old age. It is the Christ-
mas of the present that we should enjoy and
make bright and by compassing this for others
we shall bring it about for ourselves."

The genius of ideal beauty ever beckons men
with irresistible charm.

—JOHN HARRINGTON EDWARDS.

THE PRAYER

O GOD, prepare Thou the way in us now, and may we welcome anew Thy Holy Child.
Hosanna! blessed is he who cometh in the name of the Lord. AMEN.

—SAMUEL OSGOOD.

THE OUTLOOK OF MISSIONS

VOLUME XIII

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NUMBER 12

GRANT US TO SEE THE STAR THAT LEADS TO THEE!

ALMIGHTY FATHER, who by the light of a Star didst guide the Wise Men from the East to Bethlehem, that they might find and worship the Holy Child, lead us ever, we beseech Thee, by the light of Thy heavenly grace, until we reach at last the Home where Jesus is, and enter into the joy of our Lord, through the same Thy Son our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. AMEN.

Wise Men Pay Homage to Jesus

WISDOM, honor and power, all have knelt in adoration at the cradle of the Holy Child Jesus. The Wise Men came from the East, bearing rich treasures for the new-born King. These men formed a tribe or caste priestly in office and princely in rank. They were the ardent students of astrology. About the time of the birth of Christ, we know from the calculations of the great astronomer, Kepler, that there was visible in the heaven a brilliant temporary star. It is natural that such a strange appearance would attract attention and excite wonder. But the Magi, as well as the shepherds, were brought by divine direction to the cradle of the Saviour of the world. They first went to the capital to inquire where He was to be born, the sign of whose birth they had seen in the East. Lo! their inquiry fell upon the king with startling consternation. Herod could not direct them. They continued their journey until they came to the spot where the star stood over where the young child was. The sight of the child humbled them in worship, and they gave unto Him gifts: gold, frankincense and myrrh. Their adoring homage was to HIM, the Child, not to her, the mother. They saw Him whom they had sought. The gifts they brought were rich and costly. May not

these treasures have been God-sent, for the support of a poor family during their flight into Egypt? While the Wise Men were worshipping in Bethlehem, Herod was worrying in Jerusalem. Worried! yes, for the King of all the earth was born. Under the pretense of worship, he sent the Wise Men to locate the child, and bring him word that he might go and worship Him also. Herod's idea was to kill the Messiah, God's plan was to save the Child. Happily, the Eastern sages did not return to tell Herod of the place where the King of heaven was born. Obedient to the divine vision, they returned to their own country.

Jesus was born King of the Jews. His power as King dates from His cradle. Not as a royal child was He cradled, but in a lowly crib amid the beasts of the stall. This was to be the one secret of His Kingdom. In fact, all society is built up from below. All the great world-movements have been upward, not downward. The great reformers have generally been cradled in mangers and gone through rough discipline in early life. The lowly birth of the Christ-child has put the royal signet upon every humble cottage, and urges every earth-born pilgrim to press on in the race of Immortals. The world's throne today is the crib in Bethlehem's stable.

The Joys of Christmas

IF there is one day in all the year when every heart should rejoice and sing, it is Christmas Day. This is the most joyful of all days. It is the day when men and angels announced, "Joy to the world, the Lord is come." Of all days, on this day parents and children will unite in happy fellowships. Hearts are made glad, God's people will assemble in the sanctuary to sing hymns and carols to the new-born King. But, amid all the laughter and happy memories of Christ's natal day, we know from past experiences that there will be homes where the festal joy is unknown. Poverty and sickness and death have cast the pall of gloom over many families. The desire to make others happy is only intensified by the conscious presence of want and woe. As Christians should we not have the grace to soar above these earthly trials and find our true and lasting joy in "the unspeakable Gift?" Jesus in us is the hope of glory. When Paul wrote the words, "Rejoice in the Lord," he was a prisoner in Rome with a heavy chain on his hand. Our condition, miserable though it be, cannot be worthy of comparison with the gloomy prison under Nero's palace. And yet the heart of Paul was glad because the love of God was shed abroad in it. Be glad for the presence of Jesus in your heart. Come to the manger in Bethlehem, and the sweet smiles of the infant Redeemer will lead you to exclaim:

"They must rejoice who surely know
That Jesus is their King."

The Christ That Never Changes

IN a growing world we outgrow many things. The people, the places and the plans in life are all subject to mental change in us. Things that held us captive as children have no charm for us in later years. Paul has voiced the experience of every human life when he says: "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I put away childish things." There is one Being who has lived upon the earth, and with whom most of us have kept fellowship from our youth, who is the same to us now, as He

was when we first were taught to lip His name. Jesus is the unchanging One. Before the worlds were, He was. From the foundation of the world God had chosen Him to be the Saviour of mankind. In every nation and in all ages the hearts of men have found in Jesus their transcendent joy and peace. It is a striking fact, too, that the artists of all nations have left their deepest impressions of Christ in their many paintings. Each one paints the Face of Jesus in accord with his own racial feelings. That is the reason why no two paintings of the Christ are alike. It is the composite of all these pictures that can give us the real Christ. And it is worthy of note that the perfect conception of Jesus will require the conceptions of all the people in the world. In every age, the Son of God challenges men with the question: "Whom do men say that I am?" The reply is: "Thou art the Christ, the Son of the living God," the same yesterday, today and forever. Whatever changes befall us in this earthly life, we may rest assured that the Saviour never changes, and that "underneath are His everlasting arms."

WHY?

WHY is it that the Christian man who grows wealthy by leaps and bounds does not usually increase his gifts to the Kingdom in proportion to his enlarged income?

First, his income has expanded more rapidly than his vision. He has been too much occupied with money-making to "give attendance to reading." He has not been lifted to those mental heights from which he can "see afar off." His thinking is provincial and too much engrossed with material things. He has neglected to "add to his faith virtue and to virtue knowledge." He needs to become well grounded in the Word of God, and to acquaint himself with the triumphs of the Gospel in all lands. The Gospel enterprise will bear "turning on the light." Don't be afraid of the most thorough investigation. Knowledge will quicken interest and expand the horizon. It is only the Christian man who is not "up" on Missions that is "down" on Missions.

The second explanation for his small offerings is his lack of "growth in grace." This cause is closely allied with the first, and in large measure the outgrowth of it. His love has grown cold, his religious interest has declined, and he is under the sway of the commercial spirit.

Prosperity has its perils and the Bible sounds the note of warning, but the business man too often does not take heed. "If riches increase set not your heart on them." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition."

If the business man does not "acknowledge God in all his ways," there is danger that he will contract his soul while he expands his fortune. This is bad business. In such perilous times the sympathetic and tactful pastor can be of great service to his prosperous laymen. His responsibility just here is large, and he should make the study of such men second only to the study of his Bible. The Christian man's mental and spiritual growth needs to keep pace with the growth of his income. There are two essentials to large giving; large money and large vision. It is a happy alliance when they are found with the same man; too often the money is with one man and the vision with another. Dr. Eaton used to say: "Some men give according to their means, and others according to their meanness." The prosperous man is entitled to sympathy and help, that he may grow "rich toward God" as he grows rich in treasure. It is all right for a man to get money, but it is all wrong for money to get a man. "Charge them that are rich that they be not high-minded nor trust in uncertain riches."

The thrifty man will profit more by sympathy than by criticism.—*Home and Foreign Fields.*

Dr. Fosdick's Message to Eminent Japanese

When Harry Emerson Fosdick, D.D., of Union Theological Seminary and the First Presbyterian Church, New York, was in Japan recently, a special function was arranged by H. E. Coleman, Sunday School Secretary for Japan, representing

the World's Sunday School Association. The meeting was held in the Imperial Hotel, Tokyo, and seventy-five Japanese leaders attended though the subject of the address by Dr. Fosdick had been announced as "The Christian Interpretation of Life." Among those present were Prince Tokugawa, President of the House of Peers; Viscount Shibusawa, banker and philanthropist; Baron Sakatani, former Mayor of Toyko; Baron Goto, present Mayor of Tokyo, Baron Konda, of the Nippon Yusen Kaisha; Baron Morimura, a prominent merchant; Mr. Yoshizawa, of the Foreign Office; Dr. Doyeda, Vice-President of the League of Nations Society; Mr. Okubo, once Governor of Formosa; and other men of equal prominence. Dr. Fosdick said it was the largest group of such prominent people that he had ever addressed. The message of the speaker was quoted at length in the Japanese papers.

Prince Tokugawa is the leader of the Japanese delegation at the Limitation of Armaments Conference in Washington and Viscount Shibusawa will be a visitor at the conference. They accepted the special invitation of the World's Sunday School Association to receptions which were tendered them in some of the largest cities, such as New York, Philadelphia and Pittsburgh. Hon. John Wanamaker, President of the World's Association, presided at the function in Philadelphia.

While in Japan Dr. Fosdick gave a series of lectures, two a day, at Karuizawa where the Summer Training School for Sunday School teachers is held each year. He also spoke to over five hundred Sunday School workers in the Methodist Central Church in Tokyo at a meeting under the auspices of the National Sunday School Association of Japan. This meeting was just two weeks before the opening of the Tokyo Teacher Training School, and the influence was decidedly helpful. Dr. Fosdick spoke to the Ministerial Association at Tokyo with other Christian workers invited, and to the Association Concordia at a Garden Party given by Viscount Shibusawa at his home. The meeting was attended largely by educators and others who are leaders in Japanese thought. The Viscount gave a similar Garden Party at a

meeting of the Concordia immediately following the Sunday School Convention last year and some of the leading Sunday School speakers who were then in Japan made formal addresses on the subject of Christian education.

Japanese Fishermen Rescued 250 Miles Off Coast from Sendai

Ten Japanese fishermen who were over 500 miles from their home village and who had been out at sea 16 days and were at the mercy of the waves in a wrecked sampan when found, were picked up Monday by the Admiral Line freighter *Abercos*. The *Abercos*, which left Kobe for Portland direct September 9, continued on her way after making the rescue, taking the fishermen on to Portland.

In a report made by wireless to the Admiral Line office in Yokohama, Captain Wood of the *Abercos* said that they found the fishermen in a water-logged motor sampan at a point in the Pacific 37.56 degree latitude and 145.50 degrees longitude. This would place them about 250 miles off the coast of Sendai. The small boat and the fishermen were, according to the captain's report from Kachiyama, Chiba Prefecture, at the mouth of Tokyo Bay. Captain Wood also reported that the wreckage of the motor sampan was dangerous to shipping.

The *Abercos* is a sister ship of the *Pawlet*, in which two years ago Captain Murray rescued a group of Japanese fishermen off the coast of Sendai. This group was taken to Portland, where they were given automobile rides and shown the wonders of the city. When they returned their experiences made a deep impression on the community from which they came and the Foreign Minister took occasion to write a letter of thanks to Captain Murray. Their experiences and the lessons in Christianity learned from Captain Murray so influenced them that missionary work has progressed especially rapidly there, and a church has since been built in their village.—*The Japan Advertiser*, Tokyo, September 14, 1921.

John Coleridge Patteson, Bishop and Martyr

THIS is the year in which one may well make special effort to read or to re-read the life of Bishop Patteson, of Melanesia, for his martyrdom occurred just fifty years ago.

Melanesia is one of the three large groups of Pacific Ocean Islands, north of Australia and New Zealand, east of New Guinea. The Mission there, formerly English, now looks chiefly to Australia and New Zealand for support. There is a staff of one bishop, thirty clergy (fourteen native), four laymen and fifteen women, with over six hundred native lay teachers. The Mission has had a long period of abnormal demands, and is under a severe financial strain.

The September issue of *The Australian Board of Missions Review* commemorates the death of Bishop Patteson. Any missionary library and many public libraries should be able to supply a biography of him; the best known was written by Charlotte Yonge. He was a famous oarsman in college before he was a bishop. His picture shows him a charming gentleman. It is impossible to imagine him struck down by a blow from a native club with five spear wounds in his breast.

A cross at the place where he fell has the inscription:

In Memory of

JOHN COLERIDGE PATESON, D.D.

Whose life was here taken by men for whom he would gladly have given it.

(Continued from Page 550)

already been answered and the fifty *sen* (\$.25) per child each month which he has now decided to collect will enable him to increase his equipment from time to time. Let us watch this experiment of building up a church by starting with the future members when they are but children and let us remember Mr. Sabanai and his work when we go before the Father in prayer.

D. F. SINGLEY.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

BLESSED NIGHT!

BLESSED night, when first that plain
Echoed with the joyful strain,
'Peace has come to earth again,'

Happy shepherds, on whose ear
Fell the tidings glad and clear,
'God to man is drawing near.'"

The Home Missions Council

The annual meeting of the Home Missions Council will be held January 9th, 10th, 11th, in the Marble Collegiate Church of New York City. This affords a meeting place for the Missionary Boards and agencies of some thirty different denominations. During the day sessions, conferences on vital Home Mission subjects will be held and reports of Committees appointed to deliberate on outstanding problems will be submitted. At the evening sessions other topics will be discussed. On Monday evening the theme will be, "The Relation of the Church to Industrial Workers;" Tuesday, "Interdenominational Co-operation;" Wednesday, "Race Relations." On the Sunday previous, New York pulpits are to be filled by Home Mission representatives. In the afternoon there will be a spiritual retreat for Home Mission workers in the Marble Collegiate Church and a special service for the evening is being arranged in the interest of Home Missions.

* * *

The United Brethren Church, with headquarters in Dayton, Ohio, has issued some valuable Home Mission literature, among which is a pamphlet entitled, "America's Challenge to the Church," prepared by P. M. Camp, the wide-awake General Secretary of Home Missions. Its contents consist of seven chapters entitled, "A Brief History of the Past"; "The Church Coming Out of the Throes of the World War"; "The Church and the New Nationalism"; "Christianity as a Basic Principle of Our National Life"; "Christianity and Education as Basic Factors in Americanization"; "America's

Tasks in World Christianization"; "The Consummation."

This Board has also projected a Home Mission Reading Course. Its aim is to secure 25,000 young people to read one or more Home Mission books during the month of November. The usual Mission Study text books are recommended for this purpose.

Two Synods United

The merging of the Southwest and Interior Synods, at Freeport, Illinois, proved a very interesting and happy occasion. The name chosen for the new Synod thus formed is the "Mid-West." This new Synod covers the largest area of any of the Synods in the whole Church. It stretches from the western boundary of Ohio to the Pacific Coast. The Synod of the Northwest likewise covers a large area. The Mid-West Synod has more variety of Missionary work than any other. It min-



GRACE CHURCH, DUQUESNE, PA.
REV. HENRY GEBHARD, PASTOR

isters to English, German, Hungarian, Bohemian, Italian, Japanese and Colored. It has more supervision than any other Synod. It has three Missionary Superintendents, namely, Rev. John C. Horning, D. D., Rev. E. F. Evemeyer, and Rev. T. P. Bolliger, D. D. In the East, one Superintendent serves three Synods. It likewise has within its bounds the only Sunday School Missionary in the person of Rev. W. H. Knierim. From a Home Mission point of view, the merging of these two Synods will have far-reaching effect. The Synod of the Interior was organized in 1887, as a Missionary Synod. The majority of its congregations were under the care of the Board of Home Missions. The Southwest Synod, which formerly was a part of the Synod of the Northwest, likewise has a number of Missions within its bounds. The combined number of Missions in the new Synod gives it more Missions than are found in any of the other Synods. Some of these Missions are under the General Synod's Board and others under the Tri-Synodic Board. Undoubtedly this merger will serve to hasten the merging of our whole Home Mission work. While there is no educational institution within its bounds, the new Synod sustains a vital interest in the Mission House, near Sheboygan. It was a very gracious thing for the Interior Synod to bring a contribution of \$8,000 to this institution, an amount which it had on hand for an educational institution within its own bounds. Great are the possibilities of this new Synod in its Home Missionary field. If the spirit of unity and co-operation so beautifully manifested by the new Synod itself and by the newly constituted Woman's Missionary Society will continue and grow with increasing years, we shall all rejoice in this wonderful achievement which has thus been brought about.

Home Missions and the Synods

At all of the Synods this Fall the cause of Home Missions received due attention. Strong resolutions were passed setting forth the various phases of the work and commending the same to classes, consistories and congregations. In a number of the Synods, place was given on the

program at one of the evening sessions for the presentation of this work. This was particularly the case in the Pittsburgh, Potomac and Mid-West Synods. Likewise the subjects of Evangelism and Social Service received proper recognition. Most of the Synods have special Committees on Social Service, which brought in very strong and illuminating reports which were fully and freely discussed. The Eastern Synod devoted considerable time to the subject of Social Service and passed strong resolutions which have been prepared by its Permanent Committee. In the Potomac Synod the matter of Evangelism was discussed at great length, and also a very helpful conference on Evangelism was conducted during the course of one of the afternoons, when a deep spiritual feeling was brought over the Synod under the leadership of Dr. H. H. Ranck. In the Ohio Synod the subject of Evangelism was treated by Dr. Charles L. Goodell, the Secretary of the Commission on Evangelism of the Federal Council, who was given two hours, during which he delivered two very inspiring and helpful addresses. The subject of Rural Church work likewise received consideration at all the Synods.

In all of the English Synods conferences with the Home Missionaries and the Superintendents and members of the Board present were held. These conferences were very helpful. They served to clear up the atmosphere, and afforded an opportunity for the Missionaries and the Superintendents to come to a better understanding of their mutual problems.

It only remains for the pastors and elders who were present at these Synodical gatherings to carry the inspiration and information down to the constituency which they represent and there translate the same into definite action.

NOTES

The Emanuel Church in Allentown is approaching completion. The opening services in the basement of the same were held November 13th. This is one of the most beautiful church edifices in the denomination. Its location is ideal and its prospects are very bright.

St. Andrew's, Philadelphia, after making some improvements in its present building, held a reopening service on November 6th. This Mission is engaged in the erection of a Sunday School building alongside of its present church edifice. When this is completed the Mission will have an equipment which will serve its needs for many years.

* * *

The new Hope Church, Philadelphia, was dedicated on November 6th. This Mission is now equipped with a splendid building in a growing section of the city. A very bright future seems to be in store for this congregation.

* * *

The new church at Duquesne is likewise finished and will be dedicated December 4th. This Mission now has a complete equipment—a fine parsonage adjoining the church and a church building which will answer the purpose for many years.

* * *

The Grafton Avenue, Dayton, Church is under roof and will be ready for occupancy shortly after Christmas.

The Tabor Mission, Philadelphia, is under roof and will be completed early in the year. This Mission recently purchased a parsonage right across the street from the church, which will give this Mission a complete plant and will put it in a position to reach a rapidly growing community.

The Death of Missionary Bowers

It is with feelings of deep sorrow that announcement must be made of the death of Missionary D. E. Bowers, at Waughtown, N. C., which occurred on October 28th. The funeral services were held on Sunday afternoon, October 30th. Brother Bowers was one of our most faithful and efficient Missionaries in the Home Church. His lot and labors were cast in the Classis of North Carolina, where he was held in high esteem by the brethren and the people to whom he ministered. He labored as a Missionary under the Board during his entire ministry, serving the First Church at High Point and also later on the Second Church there, and later being transferred to the Mission at Waughtown. His untimely death cast a great gloom over the churches which he served and his loss will be greatly felt, not only in the section of the Church in which he was so well and favorably known, but also throughout the entire denomination.

The Death of Rev. H. W. Vitz

The Board of Home Missions is very sorry to note the death of Rev. H. W. Vitz, of Indianapolis, which occurred on Friday, October 14th, at Indianapolis. The funeral services were held from St. John's Church, of which he had been the pastor for many years, on Monday, October 17th, the sermon being preached by his successor to the pastorate, the Rev. E. N. Evans. Brother Vitz for many years was a member of the Tri-Synodic Board of Home Missions and served as its Recording Secretary. He was also a member of the Forward Movement Commission of the Reformed Church. He was greatly interested in the general work of the Church and had the cause of Home Missions deeply upon his heart. At the time of his death, he was serving as the Superintendent of the Memorial Hospital in Indianapolis.



ST. MARK'S CHURCH, BROOKLYN, NEW YORK, REV. M. J. H. WALENTA, PASTOR

Alaska in the Large

BY REV. ALFRED W. ANTHONY, D. D.

Executive Secretary of the Home Missions Council

THE word "Alaska" is said to be an English corruption of the native word "Al-ay-ek-sa," meaning "the great land."

The territory covered by this name is a great land, comprising 590,884 square miles. It is more than twice as large as Texas, and two-thirds as large as all of the United States east of the Mississippi. Its coast line, including important islands, extends more than 40,000 miles, almost twice the circumference of the globe. Its greatest distance from north to south measures 1,350 miles and from east to west 2,900 miles. The highest mountain in the United States and the third longest river in the United States are in Alaska.

Alaska has forests, coal, gold, silver, copper, game, furs, fish, reindeer, agricultural products, and a commerce which are of great value.

Five railroads have been partially constructed, already totaling 466 miles. There are 902 miles of wagon roads, 632 miles of winter sled roads, and 2,216 miles of constructed trails. Five naval radio stations, 38 land stations and 50 telegraph offices are maintained in the territory. Important towns already have eighteen banks and fifteen chambers of commerce or commercial clubs. The newspapers and other publications number thirty-one, divided as follows: 12 daily, 16 weekly, 1 semi-monthly, 1 monthly and 1 quarterly.

There are about fifty thousand people in Alaska—54,899 was a recent enumeration, but the war and the epidemic of influenza and the stagnation of industry have reduced this number. The population in ordinary times is about equally divided between whites and natives. The natives, Eskimos and Indians, include several subdivisions and tribes which speak different languages and dialects.

The Government maintains 135 schools (figures of 1919) and 98 reindeer stations, with herds of reindeer numbering 98,582. The school administration is through five districts, each with a superintendent; 6,899 pupils are enrolled and the annual Federal expenditures amount to about a

half million dollars. The work of the Bureau of Education in Alaska has been termed "one of the best illustrations of fine altruistic endeavor in education."

Missionary work in 113 stations, with 171 missionaries, at an annual expense of \$208,486 (in addition to money contributed by people in Alaska) is carried on by Presbyterians, Methodists, Disciples, Baptists, Friends, Swedish Evangelicals, Lutherans, Moravians, Episcopalians, Congregationalists and Independents. Greek Catholics and Roman Catholics also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have already been assigned by mutual agreement to different denominations and it is expected will soon be cared for.

In 1918 an association, known as The Associated Evangelical Churches of Alaska, which includes all of the Protestant churches at work in Alaska, was formed for conference and co-operation. Its Central Committee is the Joint Committee on Alaska of the Home Missions Council and the Council of Women for Home Missions. Under the auspices of this committee, exchanges of territory have been made, responsibility for definite areas allocated, overlapping and competition prevented and practical co-operation secured, so that today from the point of view of mutual understanding and co-operative action Alaska is one of the best prepared fields for efficient Christian service, if each of the denominations does its part.

Standard of Morals

The women members of the Georgia State Committee on Race Co-operation has issued the following significant statement:

"The double standard of morals which society passively permits, is rapidly producing results that imperil the future integrity of our national life, and we are persuaded that this problem can never be solved as long as there is a double standard for men and women of any race.

"We appeal for the creation of a public sentiment which will no longer submit to this condition and declare ourselves for the protection of all womanhood of whatever race.

"We are convinced that if there is ever to be a solution of the race problem, there must be an intensive and sustained campaign to instruct whites and Negroes to respect both moral and civil law.

"Therefore, we recommend that all people give themselves to a definite study of these vital matters relating to justice and righteousness and that the press, pulpit, platform and school endeavor to lead public thought in bringing about a state of public opinion that will compel the protection of the purity of both races.

"We further recommend that this group of women members of the Georgia State Inter-Racial Committee form sub-committees on the Negro Church, School and Home and seek to arrive at a more accurate knowledge of their needs that we may better understand our responsibility, the one to the other."

Mormon Propaganda

A visit to Salt Lake City brings a stranger into direct contact with active and skilful efforts of the Mormon Church to explain to him the teaching of the Latter Day Saints and win his sympathy and support. It is estimated that from one hundred and fifty thousand to two hundred thousand tourists visit Salt Lake City annually. At noontime on every day but Sunday a concert is given on the great organ in the tabernacle, freely open to all. The attendance varies from one or two hundred to as many as a thousand people. At the close of the concert, one of the most skilful and persuasive speakers invites the people to see the sights in the Temple Area. As he points out the interesting features and explains their historical and religious significance, he expounds the most attractive features of Mormonism and answers questions, which he requests shall be put. He asserts that never more than three per cent of the men practiced polygamy, that they did it as an act of moral heroism because it is so hard to bring up one family of children and so much harder to care for more than one family, and children then were needed,



NEW TABOR CHURCH, PHILADELPHIA, PA., REV. ELAM J. SNYDER, PASTOR

and God bade them "be fruitful and multiply."

He declares that since the Supreme Court pronounced the prohibition of polygamy valid the church has obeyed the law, forbidden plural marriage, and disciplined those who took more than one wife. Yet he frankly acknowledges that those who repudiate any of their wives are despised, and that the older people continue in polygamous relations.

To the question how he explains Christ's words that in the resurrection "they neither marry nor are given in marriage," he says this means that there will be no ceremony of marriage in heaven, that the ceremony must be performed here on earth, and that when it is performed by the Mormon Church it becomes one of those things which is "bound" here on earth and is "bound" in heaven, as promised to Peter, that the Mormon Apostolate has this power of "binding" and "loosing."

This preacher states that every Mormon lad at twelve years of age is taught to preach, that all of the men are preachers, and that all who are able to do so are encouraged to go on "missions," two by two, for two years, at their own charges, and preach to every one they meet, not in the spirit of controversy, but in patience, with explanation and persuasion. This "mission" is characterized as equivalent to a college education, and they who make it successfully are the ones who are promoted to high positions in the church.

Mormon missionaries go all over our country and abroad. They begin in Salt Lake City itself and are reported as more active this year than for many years past. In Europe they make their largest number of converts in England, next in the Scandinavian countries, and next in Germany. They have never made many converts in France.

These statements here recorded were made by Mormons in public addresses in the hearing of the Executive Secretary of the Home Missions Council in the first week of August, 1921. They represent therefore the present spirit of Mormon propaganda.

Observations of the Treasurer

J. S. WISE

CHRISTMAS is coming! Oh joy, say the children. Santa Claus is now in evidence everywhere. Perhaps it is unfortunate that the Santa Claus myth should occupy so prominent a place in our Christmas festivities—yet I would not for a moment attempt to destroy it, for I consider it by far the most delightful and realistic of all the little dramas of childhood. Because it is so intensely real, and the good accomplished by the stimulation of child-imagination, I believe, fully justifies its use. It should not, however, be overdone. Christian parents should never let it supersede the most beautiful, as well as the most interesting of all the stories of childhood—the advent of Jesus. No myth, but a well-established historical fact!

Do you want the "Christmas spirit?" Read the Gospel stories of the birth of Jesus. Read them over and over again, and your heart will soon be all aglow. That is the Christmas spirit. There are many counterfeits, just as there are many counterfeits of all good things. The real Christmas spirit must have Jesus in it. Leaving Him out makes it counterfeit. And yet, there are hundreds of thousands who are apparently satisfied with the counterfeit. Perhaps that is due to too much Santa Claus and not enough Jesus. Santa Claus may be all right for children, but for grown-ups he is insufficient. His very name is loosely connected and suggests the mythical. We recognize him as a fat, benevolent-looking, long-bearded old gentleman with fantastic cap and long-handled pipe, disporting himself with a feminine title. Santa is feminine for San—saint. His very name makes him a counterfeit. I would not rob childhood of the virtue of his benevolence, but I deplore and pity the host of grown-ups who have never gotten beyond him. Their Christmas lacks much of the enduring joy that comes from the "Christ spirit" alone.

There comes a time in everyone's life for the time is forgotten, and Grandma is dangerously near to the real Christ-



NEW GRAFTON AVENUE CHURCH, DAYTON, O., REV. WILLIAM A. HALE, D. D.,
PASTOR

when the real should displace the unreal. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Childish imagination should be succeeded by ideals that are higher, holier and more constructive.

The exchange of presents at Christmas time undoubtedly brings happiness to the child, because of getting rather than of giving. Unless, by wise direction, the child is made to realize the truth that "it is more blessed to give than to receive." But, when parents are selfishly inclined and find their highest joy in getting, the higher motive in our Christmas custom of giving gifts is lost, and their children are placed at a disadvantage that may continue throughout their lives. Selfish children are usually the product of selfish parents. The spirit of selfishness must, therefore, have no place in the real spirit of Christmas. May your Christmas spirit, dear reader, abound in that which is real and unselfish.

There is much that is extremely fasci-

nating in city life during the Christmas shopping period. The streets are crowded with eager shoppers having bright, happy, shining faces. Everyone is in a good natured hurry. People who at other times would not carry even a spool of thread are now laughingly mingling with the jostling crowds heavily laden with bundles and packages of every conceivable size and shape. It does them good and strengthens modern democracy. It is the one time when rich and poor are promiscuously mixed up in the common crowds and have a common purpose in view. In the great stores every department is patronized. The rich grandmother, who ordinarily finds pleasure at the jewelry counter, yields perforce to the tugging, little tot at her side and soon finds herself struggling through the conglomerate mass of big ment. Why? Oh, that little tot, a veritable autocrat, must have her way. Toy-land is her delight. The tugging at folks and little folks in the toy department—Grandma's skirt is in reality a tugging at Grandma's heart. Wealth and position

mas spirit. "A little child shall lead them!" Not all Grandmothers are rich, however, for in the crowds are to be found many whose hearts are just as big and just as generously inclined, but whose purses forbid the over-indulgence of their longing desires, and they must be more modest in their purchases. But, real happiness is cheap. All we have to do is to look for it. It is easily found. An inexpensive gift often causes more happiness than one of great value. Diamonds are not always composed of pure material carbon. Sometimes the merest trifle shines with far more brilliancy than the most ex-

pensive jewel. Tear drops and diamonds are often identical.

In Jesus we have the one priceless jewel! The world needs this jewel! Never was it needed more than now! Our whole Missionary task is to give this jewel to the world. America must give it and that is why our Home Mission job is so important at this time. All the world is challenging America to lead on! The Christ spirit is the world's most need, and the Christ spirit is the very heart of the Christmas spirit. May we all catch that spirit and then, indeed, will we have a real, old-fashioned and hilariously Merry Christmas.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

THE SHIFT IN THE SOCIAL OUTLOOK

BISHOP PAUL JONES

THE ECLIPSE OF ORGANIZED SOCIALISM

IT is significant that we do not find Jesus saying: "There is joy in the presence of the angels of God over one devil that gets laid out." The divine joy seems to be reserved for victories of self-mastery. In our imperfect state, however, there are many who take much pleasure in the downfall of the ungodly and feel that it is a proper cause for thankfulness.

We offer, then, for the delectation of conservative friends, the fact that Socialism as an organized movement in this country is in a bad way. It was somewhat split up by the war when a small section preferred to abandon the movement to support the war aims of the government. It was more seriously weakened after the rise of the Soviet Republic by the development of Left Wing Communism which struck into the backbone of the organization and rent it asunder. Where there used to be large active locals in cities and towns there are today in many cases but a handful of members left. In some states, New Jersey, for instance, the dominant political machine has seized the

opportunity of eliminating the party from politics except as they put up their candidates by petition. In the national campaign a year ago, in the face of a general and outspoken reaction against the tactics and choices of the dominant political parties, the Socialist Party barely equaled the record it had made eight years before. Today discouragement and apathy are the dominant notes among Socialist Party leaders. The godly have an excellent opportunity to rejoice over the laying of this ghost, and we do not begrudge them the pleasure. It has been well earned in the holy crusade they have carried on so indefatigably.

THE BREAKDOWN OF THE ECONOMIC STRUCTURE

As someone has remarked, you cannot alter the weather by putting the thermometer in jail. No more have the facts of Socialism been affected by the eclipse of the organized movement. The opinion of Socialists that the capitalistic organization of society was an inhuman, stupid and wasteful method of organization could be lightly dismissed a few years ago by those

who did not care to accept it. Today, irrespective of the fortunes of the Socialist Party, the fact that our economic structure—the methods by which we produce and distribute to meet the needs of the world—has broken down, is becoming increasingly apparent.

Unemployment has been gradually increasing even during the Summer months. Foreign trade has dropped off 50 per cent, and the Shipping Board reports half the number of vessels employed that were in commission last year. We cannot produce and ship because there are no markets, and we cannot develop markets by taking foreign commodities in exchange because that would kill our own industries. In the face of such an impasse the administration proposes a tariff that will cut down imports still more and leave us with a credit of some nineteen billion due us from other nations and no way of collecting it. It is the picture of the ancient Lake Bonneville with its outlet cut off, ever becoming more and more salt, in spite of the streams flowing into it, until it became the Great Salt Lake in which life is extinct.

In the economic field at home, new light has been thrown on the situation by the report of the Committee on Elimination of Waste in Industry, recently presented to the Federated Engineering Society. A staff of fifty engineers investigated six typical branches of industry and found waste of from thirty to sixty per cent running through them, judged not by some ideal standard but by the most efficient plants in the industry—that in a country where we have used the term "business-like" as a synonym for efficient!

Today we have a world where food rots and people starve, where the need for machines, railroads, houses and goods is great and men cannot get work, where wealth is greater than ever before and industry is stagnant. The system simply doesn't function—it has broken down.

THE ENGINEERING APPROACH TO THE PROBLEM

When one of the engineers on the committee referred to was asked the reason for all the reported waste, he replied that too often production was organized simply to

produce profits rather than to render service. There is something strangely Christian in that, but he was speaking from experience. When a plant that is supposed to be producing both goods and profits does not seem to function properly, an industrial engineer is called in. He diagnoses the situation, makes the necessary adjustments, whether in equipment, system of accounting, personnel or human relations. Now people are beginning to see that there is need for the engineer on a larger scale, than in merely a plant or a single industry, for the whole industrial system is just as susceptible to orderly regimentation and today is sadly in need of it. The engineer looks deeper than the euphemisms of popular business economics and knows that the fundamental purpose of industrial production is to satisfy human needs. Whether the production of profits in addition to that is a necessary concomitant is another question: but at any rate when the production of profits is put first then the cart is before the horse and waste and disorganization are the result.

There has been the tendency to build up the idea that there is something sacrosanct about the economic order, that it is a God-given scheme of things that one must not criticize. To do so is to commit the sin against the Holy Ghost of business. But such an absurd idea cannot suffice for long. A hundred years ago those who suggested that the natural order was different from the orthodox conception were branded as atheists and infidels; but the scientists finally took a hand and investigated the facts in the case, and in spite of obloquy that was heaped upon them they won the day. Today those who question the foundations of the economic order are subject to similar opprobrious epithets; but the engineers are beginning to apply their examinations and tests and it is just as likely that their reasoned judgment on the basis of the facts will ultimately sweep away the taboos which have been set up by the worshippers of Mammon.

THE DAWNING VISION OF THE CHURCH

It is worth while to consider the reaction of the Church to this problem. In spite

of the generally conservative character of the Church which causes it to act as a check upon its more progressive members, when it does not lose them entirely, there is evidence of a growing tendency, though timid as yet, to examine the social order in the light of Christian principles.

We have had such general pronouncements on social problems as the resolutions of The General Conventions of 1913 and 1916 with their counterparts in other bodies; but it is generally recognized that those paper declarations are indicative more of the presence of active groups in the Churches than of a consensus of opinion. The publication last year, however, of such a volume as *The Church and Industrial Reconstruction* by the Committee on the War and the Religious Outlook, is more encouraging. The book sets out frankly to examine the industrial order in the light of Christian principles and looks that order rather fairly in the face. The Interchurch Report on the Steel Strike of 1919 prepared the way for a more courageous viewing of the situation; for the protests that have been made by big business interests against any such criticisms in the industrial field have put many of the leaders of the Church on their mettle. Finally, the Commission on the Church and Social Service of the Federal Council of Churches has, in its message for Labor Sunday, raised the Christian issue sharply as it deals with industrial methods and ideals. Whether industry ever gets forced back to the normalcy of 1914, it is likely that the Church will not retreat from the advanced position it has taken.

THE NEW SOCIAL GOSPEL

Going back of the surface indications, it is possible to see something of what is stirring, somewhat unconsciously, in the mind of the Church. It has not been well formulated yet, but it is emerging. The older expression of the social gospel which was embodied in the work of the inspirational churches and in the various social service commissions, was never entirely convincing. Put roughly, it was to the effect that the Church must, if true to itself, express itself in social action, in remedying or removing evil conditions. Such a view was never very successful in

maintaining itself against the older conception of the privacy of personal salvation. The social work done and attempted was regarded as useful perhaps but not vital.

Today the new social gospel that is groping for adequate expression emphasizes the fact that neither the individual nor the Church can be saved except as they lose themselves in the service of their fellows. Social service becomes not the by-product of religion but its vital method of expression. It is no longer that the good man give a cup of water to the little one, but that in the sharing of life one becomes good. A term that may fit the idea is that of creative personality. Too much of religion has been ingrowing and too much of morality sterile. The essence of the gospel is life, life that in losing itself begets more life. Turn with that idea to the industrial chaos around us with its constant degradation of personality and it will be seen to be a field not for charity and reform but one which challenges our lives. The gospel means sharing and loving, sharing our lives and loving people. As yet the Church has not risen to the point where it sees it clearly, but it is on the way.

THE COMING SOCIALISM

We dismissed the organized Socialist movement in the first paragraph; but it seems that all those things which the movement has stood for are coming into greater prominence daily. Capitalistic journals are beginning to admit and describe the breakdown of the capitalist system which Socialists said was bound to come to pass; engineers are pointing out the necessity of putting production upon a use basis rather than one of profit. The Church is becoming alive to the menace to personality of property used for power and the drive of competition, and the demand for a new social order is finding expression in many unusual quarters. The collapse of the old Socialist movement seems to be accompanied by the diffusion of its teachings in wider fields than it ever touched. It is somewhat similar to the way in which the modern breakdown in the authority and influence of the Church has been accompanied by a resurgence of vital

religion in fields far removed from its influence.

Socialism has in the past devoted too much attention to logic and reason to the exclusion of a proper consideration of those impulses which form the real basis for nine-tenths of life and conduct. It has only had power when it has combined its doctrine with an essentially religious fervor. The new social gospel that inspires the outpouring of life in vital human relationships, now that it sees the devastating character of our current social order, gives promise of a greater power for moving mankind from its old moorings. When a comparatively small group of people "get religion" of this kind it will not be long before its upsetting character is realized.

In the last chapter of his recent book, "Clerambault," Romaine Roland sums it up thus in the words of Edme Froment: "There is no doubt about it the most dangerous adversary of society and the established order in this world of violence, falsehood, and base compromises, is, and has always been, the man of peace and a free conscience. The crucifixion of Jesus was no accident; He had to be put to death. He would be executed today; for a great evangelist is a revolutionary, and the most radical of all. He is the inaccessible source from whence revolutions break through the hard ground, the eternal spirit

of non-submission of the spirit of Cæsar, no matter who he may be—the unjust force."

What part the Church will play or what part organized Socialism will play in the new movement is immaterial; it is enough that there is being liberated today a new evangelism of human values that is turning men toward the goal of vital brotherhood that knows no class distinctions and admits no barriers between races or nations.—Editorial Autumn Number *The Social Preparation*.

The President of the United States on Prohibition

"In every community men and women have had an opportunity now to know what Prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings banks. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point what conscientious man would want to let his own selfish desires influence him to vote to brink it back? In another generation I believe that liquor will have disappeared not merely from our politics, but from our memories."

BOARD OF HOME MISSIONS

General Fund Receipts for October

<i>Synods—</i>	1921	1920	Increase	Decrease
Eastern	\$6,412.75	\$6,505.82	.....	\$93.07
Potomac	1,996.21	1,680.21	\$316.00	.....
Ohio	1,723.76	1,894.00	.....	170.24
Pittsburgh	1,455.89	2,567.26	.....	1,111.37
Interior	675.00	.....	675.00	.....
German of the East.....	252.50	421.61	.....	169.11
*Central	50.95	27.32	23.63	.....
*Northwest .....	.....	5.00	.....	5.00
*Southwest .....	.....	.....	.....	.....
Jewish	31.38	50.00	.....	18.12
†W. M. S. G. S.....	786.50	1,004.55	.....	218.05
Y. P. S. C. E.....	5.00	.....	5.00	.....
All other sources.....	447.29	111.75	335.54	.....
Totals	\$13,837.73	\$14,267.52	\$1,355.17	\$1,784.96
Decrease for the month.....	.....	.....	.....	\$429.79

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$373.12 additional for Church-building Funds and other causes.

Foreign Mission Field of Belgian Protestantism

By REV. F. BUSÉ

ACCORDING to the stipulations of the Treaty of Versailles, two provinces of German East Africa are now under the administration of the Belgian Government; those two provinces are *Urundi* and *Ruanda*. As it is known, the Treaty of Versailles obliges every state which has a share in the territorial distribution to maintain in the same religious confession, the missionary stations established in their new territories.

There are about twelve Protestant missionary stations in *Urundi* and *Ruanda*. They belonged, at least part of them, to the Bielefeld Society of Missions in Germany. The Belgian minister of colonies has thus proposed to our two Belgian churches to carry on the work the German missionaries have begun there. It must be added that during the war those missionaries were compelled to leave their field, and we cannot foresee the moment when they will be allowed to go back to their former stations. Not far from the Protestant stations, there is a rather flourishing Roman Catholic mission, conducted by the White Fathers of Cardinal Liuvigerie; most of those Fathers are Frenchmen and were thus allowed to stay. This was a great advantage for that mission.

Knowing that the Protestant mission needed a prompt help, for it was left to itself since the war, we thought we could not do otherwise in such circumstances and have decided to accept that new burden put on our shoulders. We did not know, when we decided to accept it, wherefrom men and money would come. It was an act of faith and some might well have thought that it was folly to go into Africa, while we were already lacking men and money at home for our work! But our faith has had already its reward. King Albert gave us a personal grant of 50,000 francs and the minister of colonies another grant of 25,000 francs. We hope the last one will be a yearly subscription to our work.

For what concerns our missionaries, we really did not know where the men to send into Africa were to be found. Today

we have obtained more than we could expect. We have a staff of two married missionaries, two industrial missionaries and two nurses. Of course, this staff is not sufficient. But who in Belgium could have expected to find so soon those servants of Christ for our mission field? One of the ordained missionaries is a Belgian, being a converted Roman Catholic priest, the other was a missionary in the *Urundi* and *Ruanda* before the war. He is the only one who has been allowed to go back there. The reason is that he is no more of German nationality, being again a Frenchman since the armistice, when *Lorraine* was again joined to France.

The two industrial missionaries are Belgians. They were born Protestants; but it was during the years of sufferings of the war that they were converted and decided to consecrate themselves to the service of God. The two nurses are also Belgians. The foreign mission secretary is now in those provinces, to reorganize the work. We must wait his return before establishing a budget. We may, however, already see that we will not be able to raise among our members the amount of money necessary to pay the salaries of our missionaries, who have already left Europe to undertake their journey of two months to their field.

It must be added that *Urundi* and *Ruanda* are populous districts. The climate is considered as healthful, those provinces being a rather high upland (south of *Uganda* and between the lakes *Victoria Nyanza* and *Tanganyika*). We must seek for help abroad, as we cannot hope to find the necessary funds among our churches which are not yet all themselves self-supporting churches.

We have had encouragements. The Mission of Bielefeld, being unable to send back its missionaries, has shown its great satisfaction in seeing that this work will not be forsaken, and has put into our hands all the literature which they possess in the native language of those African tribes.

We earnestly beg for help and assistance from our brethren in other countries.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

GLAD DAY!

HE HAS come, the Christ of God:
Left for us His glad abode;
Stooping from His throne of bliss
To this darksome wilderness.

“He has come, whose Name of grace
Speaks deliverance to our race;
Left for us His glad abode,
Son of Mary, Son of God.”

The Christian Movement in Japan, Korea and Formosa

THIS is the annual publication of the Federation of Christian Missions and is awaited with eagerness by those who know. For it is those who know, who wish to know more, and there is no other such compendium of information about things Japanese. It outlines not only the latest development in the usual lines of missionary work carried on in these countries, but gives detailed information about those broader movements in the political, social and industrial life, without a knowledge of which it is impossible to fully understand the problems confronting the workers in these mission fields.

The Federation of Christian Missions was exceedingly fortunate this year in securing as editor, Dr. Robert Cornell Armstrong, the well-known author. Chapters one and two, giving an outline of the principal events of the year 1920 are from his pen, and they will not disappoint those who have made Dr. Armstrong's acquaintance in his other works. He has called to his assistance a number of able men and women, well qualified to write on the subjects which were assigned to them. Part II contains a study of Buddhism and Shintoism, by specialists. Two chapters are devoted to the World's Sunday School Convention held last year in Toyko. The chapter by Dr. Mackenzie, giving an account of indigenous Japanese Churches will be found exceedingly interesting. Korea and Formosa are separately dealt with, each of these two departments having its own editor.

Compared with the Christian Movements of other years, this book is of an unusually high quality. It is reported that sales thus far in Japan have exceeded those of any previous year.

Dr. Armstrong in the preface expresses the hope that this book might find its place in the Sunday School libraries of the world. It is a valuable reference work which should be available for all those who wish to make a careful study and have a thorough understanding of Japan.

The Christian Movement may be secured in America from the Missionary Education Movement, 160 Fifth Avenue, New York, or the World's Sunday School Association Headquarters, 216 Metropolitan Tower, New York City.

C. D. KRIETE.

The Japan National Christian Workers' Conference

It has been decided to hold a national conference of Christian workers in Japan the latter part of May, next year. The subject of such a conference has been mooted for several years. The great desirability of facing unitedly the future task of Christianity in Japan on the basis of post-war conditions has been felt, and the decision to hold the conference was finally reached in August of this year. The World Christian Student Federation will hold a convention in Peking in April of next year. After that there will be held in Shanghai the China National Conference of Christian Workers, early in May. Then will follow the Japan conference. Dr. John R. Mott is expected to be present at all of the three meetings.

The conferences are expected to be of epoch-making importance in the history of Christianity in the Orient. However, to insure their success much preparation, earnest prayer and wide sympathy are needed. Not only should the Home Church take a deep interest in these gatherings, but also, if possible, send several representatives to attend them. A great vision and the inspiration could be carried back to the Home Church.

D. B. SCHNEDER.

A Message from Miss DeChant

162 Higashi Sanbancho.
Dr. Allen K. Faust's Home,
Sendai, Japan.
Sunday, Sept. 25, 1921.

Dear OUTLOOK OF MISSIONS' Folks in the Home Land:

On this two weeks' anniversary of our arrival in Sendai, we want to tell you how happy we are that you chose to let our Dr. Bartholomew send us out here on this, our "best ever" assignment! Our hope is that we may make good and "cover" that assignment worthily and well!

Several hours before the Kashima Maru landed at Yokohama, a Grand Hotel employe brought us a note signed "I. Kate Hansen" and containing full and easy instructions as to the handling of our band boxes and bird cages, and bearing the glad news that she was waiting for us on the dock! And sure enough, when the Japanese boat on its twenty-fifth home-bound voyage glided into port, there was Miss Hansen wearing the real Kansas smile!

She was not the only "welcomer," however, for to our surprise and joy we heard: "Is that you, Alliene?" and "Why, there's George Noss!" from the lips of none other than Mrs. D. B. Schneder, who was accompanied by her good husband, and daughter, Miss Mary.

After being taken a *la kuruma* (*jinrikisha*) to the Grand Hotel (a de-e-lightful, fascinating experience), we had dinner in the American-plan hotel, sent Dr. Bartholomew a cablegram and tried to believe that we had really set foot on foreign soil. After dinner who should

come to call but I. G. Nace, Toyko, who brought the glad news that a daughter had been born to him and his wife, Mary Keifer Nace, that very day. Do you wonder that we felt at home, at once?

The next day we registered at the American Consulate at Yokohama and set out for Sendai, via Tokyo, arriving via electric train and Japanese sleeper, in Sendai at 6 A. M. Sunday. Despite that ungodly hour there was a big crowd at the station, both Mission folks and Japanese—a welcome royal!

And ever since that 6 A. M. arrival we have had a round of glorious happenings—in fact we feel more like a debutante than a teacher of English! There have been welcomes galore, teas and dinners, a special meeting of the Mission, Japanese church, a prayer meeting, English services and a thirty-fifth anniversary celebration, not to mention a tour of Tohoku Gakuin (North Japan College), a visit to the Japanese bank and a day, a glorious day at Matsushima, the finest of Japan's three seashore show places. And in and through it all there has been the best kind of fellowship and there has come to us again and again the sweet realization that we are not only needed here but wanted! That's why we are so eager to measure up!

Then, too, we have found the Japanese not only cordial but most gracious and kind, and the welcomes given us by the various departments and clubs at Miyagi Jo Gakko (Girls' School), were real welcomes, the welcome speeches in English by the girls having been so naive and cordial that our very heart of hearts was touched. The Japanese are real folks, just as we are, and how glad we are to be sent here, to work with and for them!

Miss Weed is well established in her department and her solo work at the anniversary celebration, at church and at chapel has delighted her Japanese and foreigners' audiences. She and Miss Hansen mean to make the music department of the Girls' School the finest in the institution. (Of course Miss Lindsey, Miss Nau and "Yours truly" are planning to make our English department the best!)

George Noss and his bride left yesterday for Wakamatsu, enroute to Tokyo,

where they will enter the Language School. Everybody is glad to have "George" back in his homeland and his bride, a sweet brunette, has endeared herself not only to the Mission folks but to the Japanese as well. In fact, down in Tokyo, while purchasing our first Japanese candy, an old Japanese woman came up to us to inquire whether Mrs. George and George were not bride and bridegroom! And how pleased the interested old lady was when Miss Hansen said "yes" in Japanese!

As for us, we're happy much with our twenty periods a week teaching "English as She is Spoken,"—English literature on down to Cyr's Primer via the medium of reading, spelling, conversation and multitudinous composition! And in November the English Club is to give a play!

Are we down-hearted? No! (We're wearing summer togs and have all the food we can eat! And at the dinner parties and at home here we have apple dumplings, chicken and waffles, ice cream, frozen custard, chocolate sauce and chocolate layer cake!!)

And we like Japanese food except one brand of cakes that look like (and taste like) sand and Japanese figs.

Sayo-nara—(Good-bye),

ALLIENE S. DECHANT.

Hizume Kindergarten

(Among the kindergartens conducted by our Mission in Japan is one which because of its growth is worthy of a little publicity. Hizume is a town of about 2000 inhabitants, ten miles south of Morioka in Iwate prefecture. The following article was written by Mr. Tetsuzo Sabanai who has been the pastor there for a little more than three years.

D. F. S.)

THE object of beginning the Hizume kindergarten was to increase the knowledge of the children and at the same time to see that their little bodies became stronger and stronger. This was to be accomplished by putting them under a system of religious education.

The reason that Christianity has not spread very far in our country is, the writer thinks, because it began by reach-

ing only adults, and work for children was rather disregarded. When children have religious education during their childhood the result is not seen at once, but ten or twenty years afterward the result of such training is quite evident. With this in mind the Hizume kindergarten was begun. The writer has had experience in teaching primary school children and has a diploma from the Morioka Normal School.

For the purposes stated above the kindergarten was begun on April 1st, 1919. At that time there were only twelve children and the writer taught them without receiving any tuition from the children. The following March eight children were graduated and in April the second year was started with sixteen children in attendance, twelve new ones having been added.

Like the first year the writer taught the kindergarten alone, but in February, 1921, the Kindergarten Committee of the Reformed Mission granted me twenty-five yen (\$12.50) per month for the purpose of engaging another teacher. This was done and the lady engaged to assist me was a great help. In March, fourteen children were graduated. In April, twenty-eight new scholars were added and, with several additions since, the present enrollment has reached thirty-four. In May the Kindergarten Committee increased its support to thirty-five yen (\$17.50) per month and now there are two lady teachers helping the writer. Now, many parents wish to send their children to the kindergarten, but since our home is small we are not able to accept any more.

From the time of starting the kindergarten, people of all classes have regarded it with favor and meetings for the parents have been held regularly. When, in these meetings in the deliberations of what is best to do for the children, an opportunity presents itself, the principles of Christianity are presented. Again, looking at the Church and Sunday School whenever any special meetings are held, a great many of the parents of the kindergarten children attend and give money and other gifts, all of which helps the Church's work. Now, the village authorities and the principal of the primary school are all giving the kindergarten some indirect support



CHILDREN AT PLAY. KINDERGARTEN AT HIZUME, JAPAN

and it is receiving the thanks of many. Recently I heard that in the town assembly there was some talk of giving the kindergarten the right to use the town hall—a piece of news for which we are indeed thankful.

Since the kindergarten has started, twenty-two children in all have graduated and now in the primary school their study and conduct seems to be much better than that of the other children. When the kindergarten was first started there were only about fifty children enrolled in the Sunday School and now there are about a hundred and forty children enrolled. This shows that the kindergarten graduates are also coming to the Sunday School regularly and are bringing many with them. I earnestly pray that the future will show the results of their early religious education. Since beginning the kindergarten in this way the writer has had only one difficulty. The Japanese home in which all the Church work is being done and the kindergarten conducted is far too small and the equipment far too inadequate for real teaching. Because the writer does not know just how to do the best work for the greatest number with the present limitations he is praying

that in some way God may furnish a good place and good equipment to do this work which will mean so much for the Church in years to come.

Tetsuzo Sabanai.

After translating the above article with the help of my language teacher, I jumped on my bicycle and rode to Hizume in order to get the very latest concerning the kindergarten. I found Mr. Sabanai conducting his kindergarten in two fine large rooms in the town hall with the promise of another large room in a few weeks. The town hall is on the outskirts of Hizume but only a square away from the main street. About the hall there is plenty of open space for a playground. The rooms have been rented to Mr. Sabanai for a period of ten years with the privilege of using the larger rooms on the second story of the hall for any special services he wishes to conduct.

No wonder he was wearing "the smile that won't come off." It is remarkable for a Buddhistic community to rent its own property to an institution which is known to be decidedly Christian. Mr. Sabanai's prayer for a place large enough to conduct his kindergarten properly has

(Continued on Page 534)

The Sword or the Cross

REV. SAMUEL M. ZWEMER, D.D.

“THE cross cannot be defeated,” said Louis Massignon when he spoke at Paris as to present conditions in the Near East: of hope deferred, and plans thwarted, of the famine-stricken exiled, martyred Christians; of political intrigues due to selfish ambition and un-Christian policies on the part of nations called Christian. “The cross cannot be defeated, because it itself was defeat.” Long have I pondered on this mystical utterance, which sums up the history of missions in a sentence and sets forth the deepest distinction between Islam and Christianity historically considered. The cross was apparently vanquished by the sword of Islam in its wide and rapid spread throughout the Near East. Churches became mosques, Christians apostates to Islam, literature and architecture bowed to the genius of Mohammed and his successors, the crescent displaced the cross. But was it defeated, or does faith triumph over hope deferred? Christ is a conqueror whose victories have always been won through loss and humiliation and suffering. He invites His followers to take up their cross as He took up His, and follow Him first

to their Calvary, and then to their crown. The way of the cross is the path of wisdom and of life. There can be no victory without it. Christ’s battle flag, like that of Sigurd the Norseman, while it insures victory to those who follow it, often brings death to those who carry it.

The Cross of Christ is the primal, the supreme, the central, the universal, the eternal symbol of Christianity. Christ’s messengers are messengers of the cross and all it signifies, or they are not His messengers at all. “We preach Christ Crucified.” That is the good news which Paul says he delivered “first of all.” It was his message and it was his passion—“I am crucified with Christ,” “I die daily.” One of the martyr missionaries of Fukien, R. W. Stewart, said, “The measure of your *agonia* will be the measure of your success.” Xavier before setting forth on his great mission caught a vision of all the suffering, ignominy and persecution before him, but exclaimed, “Yet more, O Lord, yet more.”

In the impending, inevitable spiritual conflict with Islam, we may perhaps expect less outward persecution of the convert to Christianity, but there will always be insidious opposition and sore secret trial for those who desert the camp of so



GRADUATING CLASS, 1921, HIZUME KINDERGARTEN

subtle a foe. Western politics and statesmanship have never shown such timidity, such super-dread of offending any religion as in the case of Islam. This, too, is an ominous sign on the future horizon. Therefore we do not put our trust in politics. They are uncertain at best, and whatever may prove the final adjustment of the present "Muddle-East," neither our hopes nor our dread lie in that direction. Our hope is in the cross. Our dread is that we should seek to escape it.

The Crusaders denied the cross by taking up the sword. "It is at this point," says Kirby Page, "that the sword and the cross differ. The sword, even used defensively, means the attempt to kill the guilty for the sake of the innocent. The cross symbolizes the willingness of the innocent to die for the guilty." The sword can only produce brutality, the cross tenderness; the sword destroys human life, the cross gives it priceless value; the sword deadens conscience, the cross awakens it; the sword ends in hatred, the cross in love; he that takes up the sword perishes by it, he that takes up the cross inherits eternal life. In winning Moslem lands for Christ, the call is for men and women who will today follow the way of the cross with the same courage and abandon with which the soldier yesterday served his country. At the Smyrna Student Conference this year we heard Turks, Armenians, Bulgarians and Greeks sing in Christian unison, "The Son of God Goes Forth to War." . . . It was the harbinger of a new day—that day when the cross shall be lifted up in every pulpit where now the wooden sword in the hands of the Imam is the ever recurring Friday symbol of conquest.

The sword or the cross; self-assertion or self-denial; might or meekness; carnal weapons and methods or crucifixion. The friends of God, the real friends of humanity, do not hesitate in their choice. Out of weakness they are made strong, baffled they still prevail. Because they share the humiliation of the cross they, too, cannot be defeated. They, too, as John Cordelier puts it, "are for Christ's sake wounded in the hands that work for Him, in the feet that journey to Him, in the heart that

asks only strength to love Him; as He, too, is wounded in His ceaseless working for us, His tireless coming to us, His ineffable desire towards us. We share the marks of His passion and He ours."

The print of the nails and the mark of the spear are still the supreme evidence of Christ's resurrection power and deity and the test of our discipleship. The call is for men and women who will now offer for this sacrificial service. The old coat-of-arms of Tiflis, the great Moslem center in the Caucasus, is a staff of wood held by two hands. The cross is on the upper end, while below is the half-moon. One hand holds the cross upright and the other is endeavoring to uplift the half-moon. Is this not typical of the present situation? —*The Moslem World.*

The Outline of History. Being a Plain History of Life and Mankind. By H. G. Wells. Publishers. The Macmillan Company, New York. Price, \$10.00.

The versatile author sets out to tell the whole story of life and mankind up to the present time. He has succeeded in a very wonderful way, and the reading world is deeply indebted to Mr. Wells for these two very fascinating and informing volumes. He imparts large and wide views in the development of his subject, and he has the gift of putting the information in such attractive form as to lead the thoughtful reader to enter anew the fields of research. One is impressed with the importance of a comprehensive knowledge of the earliest stages of life, the development of the human race, and the lines of differentiation. It is exceedingly interesting to trace the facts and features that have caused differences in mankind, as also their welding together, and to observe how the whole of mankind moves on towards a definite and peculiar destiny. There is a great gain in the study of history as outlined by Mr. Wells. One is never left in doubt as to just what the author intends to convey, for his style is simple and direct, yet carries a picturesque quality withal. His threads are not broken off short; ideas are well established before he proceeds into new fields. The size of the book is a comfortable one for handling and the print is good. The excellent illustrations are indispensable and constitute an important feature; Mr. Horrabin has contributed many valuable maps and drawings. The Macmillan Company has also published an educational edition in one volume. Price, \$5.00. Nothing of importance seems to be omitted. Henceforth, no modern library will be complete without Mr. H. G. Wells "Outline of History."

First Letter from Miss Helen M. Wolf

Nanking, China,
September 26, 1921.

Dear Mr. Bartholomew:—

The ocean voyage was wonderful, and I enjoyed every mile of it. The sun shone so brightly most of the time, and the sky and water were both such a wonderful blue it was a constant miracle to me. We had two storms, but both Miss Myers and I enjoyed them, and I'm so glad I can say neither of us was seasick. We stopped six hours at Honolulu, and I never will forget those royal palms, the view from Pali, and the beautiful parks we saw there. Life on the boat was very pleasant—we played deck games most of the time and since the majority of the passengers were missionaries, life was very congenial.

We stopped three days at Yokohama, and took a trip up to Tokyo. I liked Japan—the streets were very clean and the women looked so dainty in their odd dress and style of hair-combing. We went by rail from Yokohama to Kobe, and saw the most beautiful scenery along the way. We passed the base of Mt. Fuji, but the clouds hung so low, we could not see the top—we had seen it, though, as we entered the harbor of Yokohama. Coaling at Nagasaki was a scene I'll never forget. We landed at Shanghai on September 5th, and I remained there at the Missionary Home for ten days—Nanking was not ready to receive us. I am living with a very nice family, Mr. and Mrs. Hummel and three children, and am very comfortable and happy in my new surroundings. I am anxious to start on the language, a foreigner is so helpless here without it!

The need for Christ is so great, and so many workers are needed here that one almost feels impatient at being detained by ignorance of the language.

Mr. and Mrs. Winter expect to be here this winter. They will live near the Hummel home.

Was horrified to learn only last year two little girl babies had been left here—they are now healthy little children at the hospital. (Notice the coffin jutting out of the ground. The mounds are graves.)

Some Rough Sea

In a letter to the Secretary of the Board from Prof. Karl H. Beck, from Nagasaki, Japan, October 27, 1921, he tells of a rough sea voyage, as follows:

"Today our ship is coaling at Nagasaki. You doubtless recall what an interesting spectacle the process of coaling presents. Our party shall all go ashore soon. The launches have not yet arrived to lighten the boat of any of us passengers.

"We have had a very interesting trip so far, and another day and a half will land us in Shanghai. We have rather disconcerting rumors of affairs Hunanese; however, we're still quite a ways off, and a large margin may be allowed for rumor.

"The first two-thirds of the trip were rough in the extreme. We experienced a genuine hurricane, which the skipper said was the worst he has known by contact.

"Miss Moser had a most miserable trip during those stormy days, and I can scarcely say less for myself and Mrs. Owen. The rest of our party, however, were fairly comfortable during the days of our indisposition. However, now that we have our accredited sea legs, and that fair weather and a smooth sea reassure us, I have an idea our enjoyment of life is even more enthusiastic than their own."



A BABY-TOWER NEAR MY HOME

SHENCHOW STATION NOTES

Shenchow Girls' School

The Girls' School at Shenchowfu opened on September 13th, with 30 students registered and 24 present. Since that (two weeks later) the enrollment has increased to 37, and we have hopes of a capacity school. As the register shows now, all but six of the old students are back and an encouraging number of new girls have come in.

The date of opening being only two days before a big Chinese festival, we were surprised to have so many girls willing to enter school just in advance of celebrations at home. In fact, when a holiday was offered, only four girls showed a desire to take advantage of it.

In the day schools, both at the East Gate and the Street Chapel, the enrollment has also been encouraging.

Due to the recent fighting and political disturbance down river, Miss Walborn and two of our Chinese teachers have been delayed in reaching Shenchow. Accordingly, our regular schedule of classes has been temporarily interrupted, and the teaching has fallen rather heavily upon those of our staff who are here. However, a recent communication brought the good news that Miss Walborn and companions had left Changteh, and would arrive in Shenchow within a week. With our teaching staff complete and the present gratifying enrollment, we are looking forward to a pleasant and interesting year of work.

ESTHER I. SELLEMAYER.

Eastview Schools

The Eastview Middle and Higher Primary Schools opened on September 12th. About 50 students came in at once. Up to the present 63 boarding students have arrived. Normally we should have had from 90 to 100 students by this time. Letters from some of the old students show that travel is so unsafe on the Yuen River above Luki, because of bandits, that they cannot return at once. Prospects at present point to a small enrollment for this year.

The day schools opened a month before the boarding school. Here, too, the enrollment is much smaller than usual.

No doubt the famine has had much to do with the small enrollment. Parents do not have enough money to buy rice and hence have nothing left to pay tuition and books in the school. There have been many requests for support which we have had to refuse. At the present price of rice and other food, the amount of money paid for tuition will not cover the cost of board, so that we would find it very difficult to make ends meet were all the students self-supporting. Naturally, under those conditions, we dare not take in many students for full support.

J. FRANK BUCHER.

Women's Evangelistic Work

The Weekly Bible Study Class for Church members reopened early in September. This class is beginning the second of a three years' course in Bible study. A new feature of our work this year is a Day School for women, which meets three afternoons each week. Although only four women have enrolled thus far, the interest manifested is encouraging.

MINERVA S. WEIL.

Medical Department

We had just finished dinner and I was returning to the Hospital when someone announced that a new patient had arrived. Upon investigating, I found the patient waiting in the gate lying upon a ladder which was covered with straw. As I approached him to find out the nature of his illness, his friends gathered around me, saying, "He is a stone mason and while working in the quarry this morning a very large stone came down upon his leg and broke it off. We have heard that foreigners can do many things to heal folks, therefore we have brought the leg with us for you to fasten on again." It was with difficulty that we explained to them that, what they expected, we were unable to do. However, we would keep the man in the hospital until he was well again. To this they agreed. After we had made the man as comfortable as possible, they departed.



MRS. DZO DZEN MIN, wife and son of one of our Evangelists in the Shenchow District. September 21. This child died early in July. Many parents in this district were bereft of small children during the intense heat of July and August.

Now the point is, *How can we do the things the Chinese people have a right to expect of us if we do not have a doctor to take charge of this work?*

Yesterday one of our foreign children was exceedingly ill, with a temperature of 104, and is not yet out of danger. *Is it fair to ask a nurse to carry this responsibility alone when this year has seen two of our number laid away?* Surely the need constitutes the call. Surely our Reformed Church has doctors who will respond to this call we place before them.

ELIZABETH J. MILLER.

Famine

DURING the last year while America was doing such great things for the famine sufferers in North China, occasional letters came from friends in the homeland asking if we were affected by the famine. Of course our answer was that we were not. But the spring and summer brought quite a change in the situation in this district. First the Paotsing-Yungsi district ran out of rice early in the spring. Owing to the bandits, many farmers had been unable to sow and plant rice, and as a result they had a very small crop in 1920. Steps were taken by some of the officials and gentry to help the worst sufferers. The Hunan Famine Relief Committee in Changsha also gave some help. It was thought that the people of that district could manage, with this help, until the harvest of 1921.

However, 1921 has gathered a very small harvest indeed. All Hunan seems to have been affected by a very severe drought. It is doubtful if *half an inch of rain* fell in the vicinity of Shenchow during July and August. The rice fields, which should be covered with several inches of water according to Chinese methods of raising rice—baked dry and hard. Great cracks formed in the fields. Many fields produced no rice at all, some yielded one-third a normal crop, some one-half, and a very few situated in an unusually favorable spot near springs or streams, produced as usual.

The immediate result of the failure of the harvest is most abnormally high prices of rice. At present, rice is to be had, and apparently plenty of it. But the price is from two to four times the normal price. As a great many Chinese families just manage to scrape a bare living when prices are normal, these families are now unable to buy enough rice to support life. Many farmers, whose crops have failed completely, are coming to the city in a half-starved condition. They come looking for work, but as there is no work, they are compelled to beg on the streets, and many of them are approaching the starvation point.

If China had better methods of communication the situation would not be so

alarming. Food could be shipped in from other places and thus the prices would be kept down. But communication by boat on these small inland rivers is slow and costly. To complicate the situation, ignorant and corrupt officials put obstacles in the way of the movement of rice. Soldiers and bandits also steal it while in transit. A letter from the American Consul at Changsha says that last spring the Famine Relief Committee at Changsha shipped nineteen boat loads of beans and rice to this district and all of it was stolen either by soldiers or bandits while enroute.

Upon the return of the Missionaries of our Mission and those of the Evangelical

Association Mission who spent the summer in Kuling, a complete investigation will be made and the missionaries will organize to do what they can to bring relief to the starving. As we are already very short-handed in our work, any relief work we may undertake can be done only at the expense of our regular mission work.

J. FRANK BUCHER.

Shenchowfu, Hunan, China.

September 28, 1921.

Letters of Dr. Hoy

VIII

Huping College, Yochow City,
Hunan, China,

August 30, 1921.

Dear Friends in the Reformed Church:

May 22, 1902, the name of Tao Lin was for the first time mentioned in my presence. After we had moved into the London Mission property in Yochow City it soon became evident that if the family was to have any privacy at all, it would be necessary to erect a wall around the premises. A mason was hired to tear down the old tumbling wall and erect a new one. This was the beginning of a friendship that has lasted to the present day. The workman was mason Li, who later on did the brick work on many of our buildings in Yochow City and at Lakeside. His native town is Tao Lin. In a short space of time a Tao Lin carpenter was engaged. Then these introduced students from Tao Lin. Today Tao Lin is one of the most frequently used words in our working vocabulary. Tao Lin means PEACH FOREST. Tao is peach; and Lin, forest. Let us add a little to this name and call it Tao Lin the Beautiful.

We go to the same station we did last week, when we went to Niehkiashih; but this time we go in the opposite direction. The road from Wulipai to Tao Lin passes through a district which may well be designated as the delight of the landscape painter, or the poet who has the grace to live near to Nature's heart. To one who constantly lives by the side of muddy waters all the year round, it is an uplifting experience to ride through a stretch of country that abounds in graceful streams



(Left to right) MRS. WAN, MRS. HSIANG,
MRS. GUNG

The last is the only Bible woman we have at Shenchow. The other two leave their family duties occasionally and go itinerating with Miss Weil. The first two are wives of Evangelists.

of clear water in which you can see the fishes play and of which you can hear the intimations of the ocean. Here likewise may be found interesting lessons for the geologist and the far-seeing prospector is lured on by the hidden treasures among those hills. One does not tire of a ride like this. There is always some new aspect of Nature's truth to divert the mind. The body and its possible fatigues are forgotten in the accumulation of new objects of thought and study. These changing scenes stimulate him who holds communion with these speaking forms. There is no temptation here to go asleep in your chair. You will, now and then, alight for closer observation of something that especially attracts your attention. Then you find yourself brother to Wordsworth and share with the poet the joy that these streams, trees and mountains inspire freely.

The school and chapel people come out and greet us with the salutation of bugle and firecracker. The din strains the ear and the smoke causes the eye to smart and shed tears; and these are not the pure drops of joy. However, this reception has back of it a lot of good-will and openness of mind. At the Chapel we are soon seated at a table of feasting. There are crowds of men, women and children gathering to hear the foreigners preach. At these services you will find almost one hundred women present, a proof of the good work the Bible woman at Tao Lin has been doing lately. The whole audience, a large and quiet one, pays good attention to the sermons of the occasion.

The conversation afterwards is filled with questions about the name of the Lord. This direct personal contact with souls is the key to the heart and mind. All in all, we are convinced that this church will grow in grace and power.

The next morning we hasten on still farther among the mountains and arrive at Hokiafang. This is an interesting preaching point. The preacher that day felt that in all his experience he never had better attention paid him. When he came to woman's place in the Kingdom of God the eighty women there drank in every word. Several old women said afterwards that they had never heard such good things promised the women. These great mountains were the works of Him who did the greater deed of opening the Kingdom to us. And when I told them what the memory of my Christian mother and her teachings in the Lord meant to me, the message melted more than one mother's heart.

Here, too, we have the offer of land and buildings to open a Day School; but we are unable to take up the offer. Men! Men! And who will heed the call? It is no longer the question of the open door, but of the men and women to embrace the opportunities that constantly come to us here in our field.

Be not surprised, friends, when I say that China eventually will be the deciding and determining factor in the Asiatic Department of our Father's House.

Sincerely yours,
WILLIAM EDWIN HOY.

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of October

Synods	1920		1921		Increase	Decrease		
	Appt.	Specials	Appt.	Specials				
Eastern	\$7,220.71	\$64.83	\$7,285.54	\$7,749.04	\$350.32	\$8,099.36	\$813.82	.....
Ohio	2,088.00	586.72	2,674.72	1,723.76	361.43	2,083.19	.....	\$589.53
Northwest	962.39	50.00	1,012.39	785.11	40.00	825.11	.....	187.28
Pittsburgh	2,565.26	105.00	2,670.26	1,455.90	25.00	1,480.90	.....	1,189.36
Potomac	1,155.11	130.76	1,285.87	1,899.49	128.96	2,028.45	742.58	.....
German of East..	576.64	112.00	688.64	361.00	19.00	388.00	.....	308.64
Central	1,059.16	350.46	1,409.62	1,080.70	279.50	1,300.20	.....	49.42
Interior	10.00	60.00	70.00	750.00	20.00	770.00	700.00	.....
Southwest	673.35	30.00	703.35	986.37	5.00	991.37	288.02	.....
Bequests .....	.....	500.00	500.00	.....	572.75	572.75	72.75	.....
Annuity Bonds..	.....	500.00	500.00	.....	.....	.....	.....	500.00
W. M. S. G. S... ..	.....	1,888.77	1,888.77	.....	1,429.87	1,429.87	.....	458.90
Miscellaneous ..	.....	32.50	32.50	.....	47.80	47.80	15.30	.....
Totals	\$16,310.62	\$4,411.04	\$20,721.66	\$16,791.37	\$3,279.63	\$20,071.00	\$2,632.47	\$3,283.13
							Net Decrease.....	\$650.66

Book Reviews

The Church and the Immigrant. By Georgia E. Harkness. Publishers, George H. Doran Company, New York. Price, \$1.00.

Evidently the aim of the author has been to state the immigrant situation in plain and simple terms. To do so, she takes the reader to Europe and explains the conditions as they obtain there at the present time. Immigration is a different and more complex problem now than what it was a hundred or more years ago. This same statement is true of the changing conditions in America. The great task of the Church is to help cultivate a proper appreciation of the immigrant. In seven chapters this task is clearly defined, and riveted upon the mind by helpful questions at the end of each chapter. A bibliography and index are valuable features of the book. It will be found most helpful.

The Next War. By Will Irwin. Publishers, E. P. Dutton & Company, New York. Price, \$1.50.

This is a prophecy of what will befall the world if nations will ever again rise up against one another in cruel warfare. It sounds a word of warning that must have its effect upon all right-thinking minds. Some may regard Mr. Irwin as an alarmist, but he is that only in the interests of peace, not of military preparation. He has no pet theory for the prevention of war, but he tries to paint the horrors of any future wars. Let everyone get the book, ponder over it and spread the news until the ends of the earth. The waste of wars is set forth in startling tables in the book.

The New World of Islam. By Lothrop Stoddard. Publishers, Charles Scribner's Sons, New York. Price, \$3.00.

"The rise of Islam is, perhaps, the most amazing event in human history." With this startling sentence, Mr. Stoddard introduces his new book, which is destined to create the same impression as his other book, "The Rising Tide of Color." While some men believe that the World War has had a wakening effect upon Mohammedanism, the author plainly asserts that Islam is in revolt, in a profound ferment, and in a great struggle toward the spreading of the faith as taught by the Great Prophet. New ideas, new impulses and new aspirations are stirring the 250,000,000 followers from Morocco to China and from Turkestan to the Congo. Islam wants to be left to itself. And to achieve this end, it is willing to undergo all forms of disaster. No brief review can do justice to the contents of this book.

Out Where the World Begins. By Abe Cory. Publishers, George H. Doran & Company, New York. Price, \$1.50.

You must read this book to the end before you can truly appraise its worth. Only a man who has been in touch with the life of the Far East could conceive such a romantic narrative. There is a heroic strain running through its every page, the volume glows with

adventure, self-sacrifice and triumphant love, and is a unique contribution to the literature of Missions, especially for those people to read who take no interest in Foreign Missions. The world begins where the book ends, with the Missionary Home.

The Home With the Open Door. By Mary Schaeffer Platt. Publishers, Student Volunteer Movement, New York. Price, 75c.

A book of matchless beauty, setting forth in its true light the influence of the Christian Home in the lands across the seas. Mrs. Platt has been intimately related to the work of Foreign Missions, and she has been led to believe that the Missionary Home is one of the best agencies to bring the knowledge of Christ to the hearts and homes in heathen lands. This is a phase of missionary activity that few workers realize, but one that is wielding a silent influence in every Oriental land. We could hope that this little book might find its way into the hands of every new missionary's wife, for it will not only be a help but a comfort to the one who must often spend her time in the quiet, unobserved shelter of the home.

A Dictionary of Religion and Ethics. Edited by Shailer Mathews and Gerald Birney Smith. Publishers, The Macmillan Company, New York. Price, \$8.00.

Here is a volume of unusual interest. It covers all the phases of the religions in the world, ancient or modern, pagan, Jewish or Christian. It also presents in compact form the varied ethical teachings of all times. One can find here a brief definition of every word of importance, whether in the realm of religion or ethics. There is an up-to-date air about this dictionary that should find a place for it in the library of every wide-awake pastor and Christian worker. Many an article here given will afford ample material, and from the latest viewpoint for sermons and addresses. The two editors have had the co-operation of a large number of specialists. We are glad to note the name of our Prof. Dr. George W. Richards among the list of noted contributors. A number of the articles are of special interest to the ministers and Sunday School workers in our Church.

Missionary Stories for Little Folks. By Margaret T. Applegarth. Publishers, George H. Doran Company, New York, First and Second Series. Price, \$1.75 net each.

These two volumes fill a very important need for the instructors of the Primary and Junior Departments in our Sunday Schools and Mission Bands. Heretofore, there has been a serious lack of material of the right sort. The stories given in these books cover the whole work of Missions, and in a remarkable way make vivid to the juvenile mind the ways and plays of other lands. Each book contains fifty-two stories, thus providing ample material for every week of the year. These stories are written with the purpose of creating an indelible missionary attitude in the young hearts. Many drawings and verses add much to the charm and use of the books.

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

BE GLAD AND SING!

AND we are glad, and we will sing,
As in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more.

"The day when first on wintry earth
A summer change began,
And, dawning in a lowly birth,
Uprose the Light of Man."

EDITORIAL

A Companion Movement to the Student Volunteer

THE appearance of Miss Jessie Dodge White at a desk in Room 1126, at 156 Fifth Avenue, New York, is the signal that the initial steps have been taken in the organization of a movement which shall look toward recruiting young men and women for service in the home field.

The necessity for an organization to function in Home Missions as the Student Volunteer Movement in Foreign Missions was becoming each day more apparent as opportunities for such service multiplied. Recruiting for the Home Mission Force will be a companion movement to the Student Volunteer Movement; it will work along similar lines and among the same organizations.

In 1920 the Home Mission Council and the Council of Women for Home Missions instructed the Committee on "Recruiting for the Home Mission Force" to "take steps for organizing methods and developing means for the enlistment of young men and women for Christian service in the home field."

The Student Volunteer Movement was approached to see whether it would be possible to include both Home and Foreign Missions in its appeal. Although the Student Volunteer Movement felt it had to confine its efforts to candidates for foreign work it evidenced a cordial spirit of co-operation toward the formation of a companion movement, placing the plans and policies of the Student Volunteer Movement at the disposal of the Commit-

tee on Recruiting for the Home Mission Force.

The preparations for the launching of the movement have progressed to the point where the Council of Women for Home Missions have appropriated \$3,000 (from Oct. 1, 1921, to Oct. 1, 1922) for the support of a secretary and her equipment. Her work shall be to establish an approach to college students and other young people who desire to give themselves for Christian Service in the home field.

Miss Jessie Dodge White—Oberlin, 1916—has been chosen the Secretary of Recruiting. Her training for the position includes work in Union Theological Seminary and the Y. W. C. A. Training School. She has been associated with students and student work since she left college and comes into this new movement with an enthusiasm and an experience which promises an auspicious launching.

Our Union Christian Colleges for the Women of the Orient

They are our colleges! We have two young women at Ginling at this time—one a student and the other a member of the faculty.

We regret that our Woman's Missionary Society of General Synod has not been able to assume a part in the support of this important work, but we wish to recommend it especially as an object for the approaching United Day of Prayer.

Because we as a board have not assumed a part in the support of the Christian Colleges of the Orient, will not the college women of the Reformed Church take upon themselves to enlist the college women of

their community in the presentation of a pageant or an illustrated lecture for the benefit of the Union Christian Colleges of the Orient? College Day will be observed in many centers and we hope to hear that it has been observed in many places because some one of our college women planned for it.

Attractive literature is ready. A booklet on each college, an illustrated circular, Bright Hour pledges, posters, a pageant and an illustrated lecture may be secured from Room 300, Ford Building, Boston, Mass.

A record should be kept of the interdenominational work in which our Woman's Missionary Societies have a part. This is difficult to do, because there is no department of our society through which it can be logically reported. The general society of one of our sister denominations has created a department for the purpose of keeping its society informed upon the interdenominational program. We see great possibilities in such a department.

In the absence of a channel through which to report this effort, your editor will esteem it a favor to receive reports of anything which has been done for the Union Christian Colleges for the women of the Orient.

Representatives of Y. W. M. A.'s Meet for an Institute

THE idea for the meeting came at the recent meeting of the W. M. S. East Pennsylvania Classis. In discussing the plans for the annual institute the desire was expressed that the attendance of members of the Y. W. M. A. should be stressed. The idea was right, but between the girls in school and the girls in industry very few remained who were at liberty to attend, so a separate meeting was planned for Saturday afternoon, Nov. 12, in Grace Reformed Church, Easton, Pa., Rev. O. H. E. Rauch, pastor.

The meeting was called an institute and followed the general plan of the institutes for the W. M. S. The Classical Y. W. M. A. Secretary, Mrs. E. E. Rinker, had charge of the arrangements and the Auxiliary of Grace Reformed Church became the hostess.

Miss Miriam Woodring, of Allentown, Eastern Synodical Secretary of the department, gave an excellent address. She was one of the girls and her address awakened a more generous response than if it had been given by one of the women.

Later, Mrs. R. Ryle, of Stroudsburg, who has had a wide experience in speaking to young people, brought an appeal for service through what she had seen and heard in China and Japan during her recent visit. With her enthusiasm she kindled enthusiasm in the girls.

The luncheon had the right effect. The girls sat in circles and enjoyed a substantial and beautifully served luncheon, after which a consecration service led by Mrs. Rinker, brought the meeting to a close.

Eighty girls from ten congregations, in most instances accompanied by leaders from the W. M. S., constituted the gathering.

We had often sat at larger gatherings of girls but our sensations at this meeting were of a character different from any other time. We felt that an idea was being born in this assemblage, and the question presented itself continually: Shall it live? We believe in such assemblies lies the hope of a great expansion in the work of the W. M. S. Is the W. M. S. virile and strong enough to mother this daughter and prepare her for the work of her generation?

Day of Prayer for Missions, March 3, 1922

The first Friday in Lent, March 3, 1922, will be observed throughout Canada and the United States as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee annually publish a program for this interdenominational observance. This year it takes the form of a Service of Prayer and Praise suitable for adults and young people of either sex. From the Holy Scriptures responsive readings include Commands to Pray, Objects of Prayer, Encouragements to Pray, Answers to Prayer. The program is priced the same as last year, 2 cents each, \$1.50 per 100. As usual, a preliminary prayer card of a size con-

venient to carry in purse or pocket, has also been printed. Both this card and the program will be ready and obtainable from denominational headquarters December 1st. It is advisable to order early; last year many orders were received by the Boards too late to be filled as two editions had been exhausted and there was not time to print another. Interdenominational observance of the Day of Prayer for Missions is strongly recommended. Plans should be begun by the first of February. Notices should be put in church calendars and the daily press, given from pulpits, announced at meetings, written and telephoned to friends and neighbors, and posters should be prominently placed. The prayer card should be freely and extensively used in preparation for the observance.

"Clasping Hands Across the Ocean"

We are indebted to Miss Jean M. Craig for the following account of the Seventh Conference of the International Union of Women's Foreign Missionary Societies of the Presbyterian and Reformed Churches:

"The meeting of representative women attendant at the Alliance of Presbyterian and Reformed Churches on September 22nd was a great occasion in the history of Grace Church, Pittsburgh. An audience of six or seven hundred filled the church. Owing to the unsettled state of Europe, there were no women delegates from the continental churches. These were represented by Rev. A. Keller, of Zurich, Switzerland, who gave an account of the interrupted work of the Swiss Missions which have been conducted in co-operation with French and German mission work in many parts of the world. Dr. Keller says there is no distinct missionary work of the women in his country. The work is congregational in character, but good women sew and embroider and work there as they do here for any good cause.

Mrs. Martin Yeas gave an interesting account of the small struggling Reformed Church in Lithuania where the members of that faith are but two and one-half per cent of the population and are in danger of being forgotten in the mad scramble for religious dominance in that part of the world.

The strong representatives in this meeting came from the Presbyterian Churches of Scotland and Ireland and the women representing these churches gave most interesting recitals of their work for Missions. The Chairman, Mrs. H. C. Campbell, was impressive and convincing in her conduct of the meeting.

Mrs. Christine M. Clemson, of Pittsburgh, led the singing and gave a most wonderful solo. Among the women who brought greetings was our President, Mrs. B. B. Krammes.

Mrs. Saunders, of Cardiff, Wales, was chosen President for the next meeting in connection with the convention of Reformed and Presbyterian Churches there."

A Distinguished Visitor

Madame Kaji Yajima, the founder and President of the W. C. T. U. of Japan, is one of the distinguished visitors who has come to America to attend the Conference on Limitation of Armament.

Her life began at forty. She had reached that age without so much as knowing that the world was round. She comes to America at the age of 89, recognized as one of the leading educators of Japan, having been decorated by the Emperor for her educational work among girls. Madam Yajima founded the Joslin Gakuim Guild School at Tokyo. "We teach English, the Christian religion and the modern world," she declared.

A Correction

Prof. Alexis de Boer, L.L.D., is the official representative from the Hungarian Church of Hungary, not Count Joseph Duzenfelt, as stated in an editorial of the November issue.—Ed.

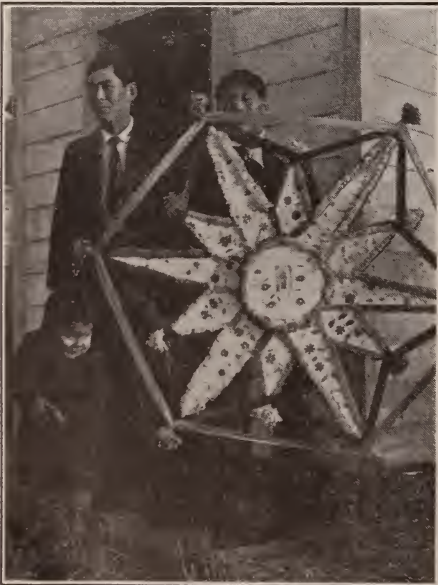
EVERYLAND

The boys and girls who subscribed for *Everyland* will receive the numbers due them on the Interchurch subscription. Someone has said "*Everyland* just had to come back." Now since it has come back we will have to depend on our missionary women to boost it and on our boys and girls to get up *Everyland* Clubs. Send subscription, price, \$1.50 per year, to M. H. Leavis, West Medford, Mass.

Christmas in Alaska

IN ALASKA, Christmas is less a day, and more a season than it can well be in this busy, hustling "outside" as the sourdough calls the states. Storms and high seas prevent the fishermen from pulling out to the fishing grounds, the prospector cannot work to advantage when the ground is frozen, so that only the trappers who live in remote localities miss the fortnight of Yuletide festivities which take place in every village and hamlet. First the Americans celebrate, then comes the Russian Christmas, both white folks and natives at least in part sharing and enjoying each festivity.

The community celebration of the American Christmas is held at the schoolhouse. On the Shumagin Islands we send by the October mailboat, which calls in once a month and is our only communication with the outside world, 900 miles eastward to Kodiak, the nearest wooded isle, for our fir tree. For several weeks previous to Dec. 25 the school children are busy practicing songs and exercises for the school entertainment. A generous fund provided by the townsfolk enables each child to receive candy, oranges and toys, even the newest baby receiving some gift.



THE RUSSIAN CHRISTMAS STAR

Men and women carry in bundles of gifts which are laid beneath the tree to be distributed after the program.

The white folk, most of whom are without relatives in the Northland, find kith and kin in each other, and are really very happy in their kind consideration of one another at holiday time. At my first Christmas dinner in Alaska, Captain Moore, a most genial and popular master of the Alaska Steam Ship Company, who has since gone down with his ship, was host. Among his guests were the superintendent of a gold mine and his charming daughter, the ex-school teacher, and her husband, the judge, as the district commissioner is called, and a Norwegian superintendent of a fishing station and his wife. A few days before the dinner, the Captain advised me confidentially that the turkey, which he had imported from Seattle, had been traveling on the high seas so long that the poor bird had entered a state of mortification, but under no circumstances was I to convey this distressing information to the other guests. However, the feast, prepared by a Chinese cook, was a merry one. For the first time, we tasted Russian caviar, and Norwegian cheese, which we had mistaken for very creamy chocolate fudge, and after tasting regretted that it wasn't.

The Russian Christmas begins six days after our New Year, and lasts three days. This is the real Christmas to the natives. At midnight on their Christmas eve, the bell in the blue dome of the little Greek Church begins ringing, and the faithful ones go to worship then, and several times after the break of day. Rosettes and flowers of paper in all the colors of the rainbow, old paintings, and jeweled ikons glittering in the light of many candles give the church a festive appearance. A Muscovite priest swings an incense burner, and intones, a choir of young men singing responses. The audience, consisting chiefly of women having dark shawls wrapped closely about their heads, stand reverently during the hour or two of service, often holding babies in their arms, with never a word of complaint about the length of the service or the cold, in spite of the fact that there is never any heat in their churches.

In the evenings, groups of young men go from house to house singing pretty Christmas carols. The leader, who is usually the priest or his assistant, carries a large revolving star, the wooden framework of which is covered with ribbon and tissue paper, trimmed with bright fringes and painted flowers. If there is an ikon or sacred picture in the house, he stands before that, the others grouping back of him. The singing is done with great seriousness, so that it is really very impressive. The last stanza of the closing carol is sung in English, and the "Many happy years, many happy years," lingers ever pleasantly in one's memory. The carolers are then seated and served with tea and small cakes.

On the third night the star is carefully guarded by its followers, for evil spirits, personified by masqueraders, pursue it, and if they can catch it, will destroy it. Then comes a week of masking and reveling. Grotesque figures appear in groups in one's doorway, play the accordion, dance a little and pass on to another home. Then they repair to the dance hall and dance old-fashioned dances fast and furiously until midnight, fathers and mothers, grown sons and daughters, and even grandmothers stepping off lightly the square dances, the men marking time with heavy boots. Nearly everyone plays the accordion, which is passed from one person to another. At midnight on the last day of the Yule festivities, the masquers bathe in the icy cold creek, thereby purifying themselves.

Then the Christmas mailboat! How thankful we are when we hear her whistle and see her drop anchor, safe after her brave battle with icy seas. Perhaps she bears us greetings which have been shipwrecked, but the mail sacks recovered, returned to Seattle, dried, and again started on their journey, not much the worse for their sorry experience. Our friends "down below" have reminded us anew of the love of the Christ-child, for loving thought of others is Christ-like.

But we need not journey to Alaska to have Christmas for a season.

DORA S. LECRONE.

Trafford, Pa.

Facts About Alaska

The word "Alaska" is said to be a corruption of the native word "Al-ay-ek-sa," meaning the "great land." The population of Alaska is about 50,000.

* * *

Twelve daily newspapers are published in Alaska.

* * *

The government maintains 135 schools with an enrollment of 6,899. It has 98 reindeer stations with herds of reindeer numbering 98,582.

* * *

Missionary work is carried forward in 113 stations with 171 missionaries. Large areas of Alaska still remain without missions or missionaries.

Annual Meetings Home and Foreign Missions Councils

The fifteenth annual meeting of the Home Missions Council will be held in the Marble Collegiate Church, New York City, Monday, Tuesday and Wednesday, January 9, 10 and 11, 1922. The Council of Women will hold joint sessions with the Home Missions Council, with the exception of Monday morning, January 9th, and Wednesday afternoon, January 11th, when the two Councils will meet separately.

The annual meeting of the Foreign Missions Conference will be held January 11th, 12th and 13th, 1922, at Atlantic City, N. J.

The annual meeting of the Federation of Women's Boards of Foreign Missions will be held January 14th, 1922.

A Bright Idea

The Missionary Union, consisting of the Woman's Missionary Societies of Indianapolis, held their second meeting in St. John's Second Reformed Church, Oct. 12th. Mrs. W. H. Adams spoke on "Leprosy," and Mrs. D. O. Cunningham gave a general talk on "India." The Society voted to place THE OUTLOOK OF MISSIONS in the Protestant Deaconess Hospital and in the City Library.

Organization Notes

A Woman's Missionary Society was organized in St. Paul's Reformed Church, Johnstown, Pa., Rev. A. B. Bauman, pastor, on October 16th. The President is Mrs. H. B. Chronister, 552 Grove Avenue, Johnstown, Pa.

A Woman's Missionary Society was organized Oct. 18th, at Mt. Vernon, Wis., with the following officers: President, Mrs. August Cook, Mt. Horeb; Vice-President, Mrs. C. Reimer Reily; Corresponding and Recording Secretary, Miss Emma Tascher; Treasurer, Mrs. Sam Meier Reily.

A Y. W. M. A. was organized in St. Stephen's Church, Reading, with the following officers: President, Mrs. Robert Rehrer; Vice-President, Mrs. Samuel Sailer; Recording Secretary, Miss Kathryn Schneck; Corresponding Secretary, Mrs. Robert Rehrer; Treasurer, Miss Marie Brenner. The Society was organized with fifteen members.

On October 26th a Y. W. M. A. was organized at Cedar Rapids, Iowa, with ten members. Miss Marguerite Harniston is the president; Miss Edna Martin, vice-president; Miss Irene Chwerton, secretary; Miss Irene Ericson, treasurer. The leader is Mrs. Frank Bromer, wife of the pastor.

OUR HONOR ROLL

The following have sent us *Ten or More* new subscriptions to THE OUTLOOK OF MISSIONS recently:

Miss Miriam Brunner, Campbelltown, Pa.

Mrs. Frances Colton, Meadville, Pa.

Mrs. Jerome Zecheil, Culver, Ind.

World Friendship, Inc.

By J. LOVELL MURRAY

[Ed.—A large number of girls studied the textbook, "World Friendship, Inc." at our summer conferences and are ready to lead study classes for other girls. For their use we expect to publish the outline prepared by Mrs. N. H. Bassler. This outline was used by Mrs. Bassler in presenting the study at the Kiskiminetas Missionary Conference.]

The foreword "Personally Conducted" may be given as a dialogue between tourist and guide, and will be made more effective by introducing at the close persons representing all the types of missionaries mentioned on page 9.

Scripture—Matt. 15: 29-31. The Great Physician.

Chapter 1. *The World's Health.*

I. (a) CALLING THE DOCTOR.

Prevalence of Disease.
Ignorance of Preventive Methods.
Lack of Care for Infants.
Low Resistance.
Fatalism and Pessimism.
Native Quackery.

(b) ANSWER TO CALL.

"Missionary-and-a-Half."
Examples:
Dr. Paul Harrison, Arabia.
Dr. Theo. Pennell, Afghanistan.
Dr. Loftis, W. China.

II. RECLAIMING THE BODY.

Dispensary.
Calls.
Hospital.

III. CHECKING PHYSICAL WASTAGE.

Body Held in Honor.
Value of Human Life.
Purity Practiced.
Gospel of Good Cheer.
Personal Responsibility.
Superstition Displaced.
Social Obligation.

IV. PROMOTING PUBLIC HEALTH.

Epidemics.
Public Lectures.
Literature.
Press.
Classroom Instruction.
Legislation.
Homes.
Exercise.

V. A SUM IN MULTIPLICATION.

Ex.: Severance Union Medical College.

Union Medical College, Peking, China.

VI. "AND YE VISITED ME."

Famine Relief.

Care of Orphans.

Care of Deaf-mutes, Blind, Insane and Lepers.

In order to relate this chapter to the work of our own denomination, make poster showing the location of our hospitals in China, using map from the Forward Movement Handbook. Pictures of David Schneder Hoy Memorial Hospital and Abounding Grace Hospital with their missionary doctors and nurses can be collected from back numbers of *THE OUTLOOK OF MISSIONS* and from the reports of the Board of Foreign Missions.

Call attention to the arrangement made by the Board of Foreign Missions for a scholarship in the Woman's Medical College of Pennsylvania, to be given to a young woman from our Church who will study medicine with a view of going to China as a medical missionary.

Christmas and The Mission Band

LUCY WELTY

IN most churches the Christmas offering is used for the support of our orphans. There is no cause that is, and should be, nearer to the hearts of our children than this. The month of December, at least, should be given to work for these unfortunate little ones. The leaders of Mission Bands should plan early for this work.

Write to your nearest Orphans' Home and get from the authorities, who will be glad to furnish it, a list of the children, especially those of Mission Band age. Have the children save the pennies and nickels that they would spend for candy, chewing-gum and the like. Let each child choose a name and prepare to send an individual gift to the child thus chosen. Teach them that the money they spend for unnecessary things will make some little orphan very happy. Have them collect this money with this purpose in view. Let them choose their gifts, but guide their purchases diplomatically. Orphan children like the same things that other children like. Dolls, books, paints, ribbons, handkerchiefs, toys, sleds, building sets, tools and material for all sorts of work for boys and girls are received



AFTERNOON TEA FOR CHURCH MEMBERS AND INQUIRERS AT SHENCHOW

eagerly. All children like new, warm and pretty clothing. Stockings, caps and gloves are always good gifts. Send candy sparingly, in small quantities.

Have the Mission Band write letters with a Christmas cheer. All children love picture post cards. Let each child make a collection of new Christmas cards and greetings. Send these stamped ready for mailing, to the orphan children to be sent by them to their friends. Orphan children love to give, too.

If individual gifts are not possible, make up a box and send it in the name of the Band. Let each child contribute what he can.

Teach the children how orphans are cared for in our Orphans' Homes and arouse interest in others. The following song is a good booster song and can be inserted into any Mission Band or Sunday School program:

Booster, Booster, be a Booster,
Booster, Booster, be a Booster,
Booster, Booster, be a Booster,
And boost for the Orphans' cause.
(Tune: Glory, Glory, Hallelujah!)

Let the children collect pictures from magazines, post cards and other available sources and make scrap books for the younger orphans. The little girls may dress dolls and even make rag dolls, of which there are so many clever patterns.

Secure someone who has lived in an Orphans' Home, as an orphan or a worker, and have them speak to the children of their experiences there. A contest to see who can tell the best Christmas story about orphans will arouse keen interest.

If there is an Orphans' Home within reach, have the children visit it by all means.

Make your work as seasonable as possible at all times. Baseballs were no more intended for Christmas playthings in this climate than snowballs for the Fourth of July.

For when all is said and done, my friends, the true glory of life is its capacity for entering upon a unique relation with God in Christ, of acquiring a singular experience each for himself and herself of His saving grace and power, and of stating the case for Him and ministering a personal and unique interpretation of Him to the world.

—J. STUART HOLDEN.

Literature Chat

CARRIE M. KERSCHNER

THE KINGDOM AND NATIONS

This is the attractive title of the Foreign Mission study book to be used from March to August. It ranks with "The Bible and Missions," but will be easier to present. Secure your copies at an early date, so that your leader will have plenty of time to prepare for the first lesson. Cloth 75c, paper 50c. Order either from Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Sts., Philadelphia, Pa., or Mrs. C. A. Krout, 244 S. Washington Street, Tiffin, Ohio. You can stimulate interest in this book by having an open meeting in March with your pastor or some well-posted, invited guest to address you on "World Wide Conditions and Needs." Ask the speaker to read the book before he addresses you.

"How to Use," by Helen Barrett Montgomery, can be secured from Miss Kerschner, Room 408, Reformed Church Building, 15th and Race Sts., Philadelphia, Pa., or Mrs. C. A. Krout, 244 S. Washington St., Tiffin, Ohio. It has many suggestions for posters, questions, etc. It also contains two short pageants. Price 15c.

If you have never had a Reading Contest, inaugurate one now. The two Junior books, "A Noble Army" and "Under Many Flags," should be freely used for supplementary reading. "Marks of a World Christian," Fleming, and "The Meaning of Service," by Fosdick, should be added to your "Missionary Reading Course." "Asia" can be secured monthly from any book stand. Additional suggestions for reading course will gladly be furnished.

Use maps freely throughout this entire course. Outline maps can be secured from the McKinley Publishing Co., 1619 Ranstead St., Philadelphia, Pa. These can be enlarged to any size desired.

CHAPTER I

Use cover of August, 1921, *Missionary Review of the World* to advertise the March meeting.

Population of Japan, including Korea, is 65,000,000; Christians, 226,000; non-Christians? One missionary for every 52,000 souls. 1 in every 250, Christian. Visualize all statistics, making a poster, or writing them on a blackboard.

If possible, present Part I and Part II at different times. Pages 54 and 55 contain interesting episodes to tell.

Link up the study of this chapter with our denominational work in Japan. Dr. A. R. Bartholomew, Secretary of the Board of Foreign Missions, can supply you with a blue print map with our Mission Stations noted, for 50c.

If you have not received a copy of the leaflet, "To Seek Is to Know—To Know is to Inspire," by Mrs. B. B. Krammes, send a stamp for it at once. Our woman's work in Japan and China is very definitely stated.

Mark 6:34.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

"Other Unfinished Tasks"

This, the title of Chapter V in "Play-Square With Tomorrow," is our Home Missionary enterprise in a single phrase. As an individual grows strong intellectually by solving difficult problems, so will our nation and our churches grow in strength and efficiency and spirituality by solving our Negro problem, our Spanish-American problem, our Migrant Workers' problem, our Southern Mountaineers' problem, our Lumber Camp and Mills' problem, our Indian problem. Just as we sometimes look back in our arithmetics and algebras to see the answers to difficult questions contained therein, so we know the answer to our national and church problems—a knowledge of Jesus Christ and His saving power gotten through Christian education—but, how shall we wade through the intricate operations that lie between the problem and the answer?

"Missions," we know, "must reach the

whole man, economic, social, physical, as well as spiritual." In this chapter lies an appeal to the young women of our Missionary Auxiliary unparalleled in heroic quality, and in the need of consecrated workers, who are willing to do and to dare the hard thing for the bringing in of the Kingdom.

Sometimes we go forward by casting a glance backward, so I am recalling your attention to a number of articles, which have been written upon these important questions in the last three years. Let us start with our first citizen, the American Indian:

World Survey, American Volume, pp. 121-122.

Red Cross Magazine, May, 1920—"A New Kind of Indian Story."

Farmer's Wife, June, 1921, the story of Mrs. Bonnin, a Sioux of South Dakota, who is fighting for justice to the Indians.

The Soul of the Indian, a pamphlet by Bishop Hugh Burleson, Woman's Board for Home Missions, New York City.

Our own denominational work among the Indians is set forth in *THE OUTLOOK OF MISSIONS*, May 1920, in an article entitled "The Indian's Chance—Christian Education," by Miss Ruth Nott. *THE OUTLOOK OF MISSIONS*, February, 1918, p. 90, "Work Among the Indians."

Our Negro problem is very fully treated in "The Race Relations" number of *Christian Work*, June 19, 1920; also in *Christian Work*, July 9, 1921, "Our Debt to the Negro," by Rev. Peter Ainslee. In "Lyrics of Lowly Life," by Paul Laurence Dunbar; "The Poet and His Song," "The Lesson," and his fine tribute to "Frederick Douglas" show the quality of soul of the educated American negro.

"Mallie's Chant," by Helen Rue Gould—*Everyland*, April, 1920—shows what school and education mean to the Southern mountaineer.

Valuable information on "Migrant Groups" may be found in *World Survey, American Volume*, pp. 103-116.

As we are interested in our neighbor next door, an article on "The Missions and Mexico's Redemption" may be found in *The Christian Herald* for May 28, 1921.

"Pioneering in Health Giving," the story of Dr. Edward Trudeau's work at Saranac Lake, N. Y., may be found in THE OUTLOOK OF MISSIONS, April, 1920.

The Missions study book, *The Path of Labor*, will be very helpful in studying these tasks.

A series of picture posters might be made an interesting feature of this chapter. In dealing with the many phases of our Home Mission work, the value of a missionary scrapbook is evident. Start to make one now.

To know how "the other half" lives, and to give them their chance, is our unfinished task.

This is a new story for Mexico: she celebrated her 100th anniversary of independence by organizing a "Children's Week." Special celebrations were planned for each day. Throughout the week a "Child Welfare Exposition" was held in the City of Mexico, at which the attendance was so large that the people had to be admitted in groups.

A PAGEANT

PRESENTING

Stay-at-Home Journeys

(Continued from the November Number)

By MRS. M. G. SCHUCKER

(At this point in the story, the Porto Rican room is to be removed and a cave scene constructed while the telling of the story progresses.)

Story on pages 20-22.

PANTOMIME TO ACCOMPANY REMAINDER OF STORY

Pages 23 and 24 (Family seek shelter in cave).

Page 26 (Felipe appears from one side of stage, the Americans from the opposite side).

Page 27 (Felipe calls through hands).

Page 27 (Pedro appears and beckons party toward cave).

Page 28 (Curtain rises and discloses cave).

Pages 28-29 (The people are seen in and about the cave).

Pages 28-29 (Maria is brought forth and ministered to).

Pages 29-31 As the story is completed Felipe makes Maria comfortable on a bed of leaves).

IALOGUE

Miss Paxton—Children, the story is finished.

A Group of Boys—Three cheers for the Lady Beautiful.

(The Lady Beautiful prepares to leave, the children crowd around her to say good bye.)

Rose Ellen—Will you ever come back again?

Lady Beautiful—I certainly hope to, sometime.

(Miss Paxton and Lady Beautiful leave stage.)

Rose Ellen—We must plan something that she will just have to come back for. Her stories made me feel like crying because we can't do anything to help. But maybe we can, let us think about it.

Maggie—I'll make something for the little lame Maria; some handkerchiefs and a dress, maybe.

An Older Girl—I'll knit her a sweater.

Bob Williams—I'll make a toy windmill for Pedro.

Another Boy—I'll make books for Eskimo boys.

Another Girl—I'll make a scarf for some poor Italian or Swedish girl who has come to America.

Rose Ellen—At Christmas we'll have a Christmas tree and have all these things ready and invite Lady Beautiful to our Christmas celebration and give her our gifts to send to the boys and girls we intend them for.

SCENE IV

A Decorated Christmas Tree

(The children are seated around the tree, Lady Beautiful enters with Miss Paxton.)

Lady Beautiful—Oh! Your tree has more beautiful trimming than any tree in history.

(The children bring their gifts to Lady Beautiful and tell her where they wish them to be sent.)

Lady Beautiful—How did you ever bring about such a celebration?

Miss Paxton—I? Why, I did almost nothing at all. You started it with your stories. They put an idea into the ingenious head of Rose Ellen.

Lady Beautiful—My Rose Ellen, with the long black braids and blue eyes? I practically told those tales to her. She used to sit quite near me, you know, and her eyes were full of interest and wistfulness.

Miss Paxton—Rose Ellen, of course, was not alone in working out this plan. The children are all used to falling in line with her plans and pranks, so they entered into this one with zest. Somehow it has brought us all together—made this place more of a real home than it ever was before.

Lady Beautiful—More of a real home! So, Rose Ellen, you have found out the real answer to your query, what makes a home? Don't you remember?

Rose Ellen—Yes, but I have been right here in the orphanage and I have not thought of it lately.

Lady Beautiful—Rose Ellen, I have a home too, that needs things. Tonight you have helped me discover just what it is our home lacks. We have never known what it is to work together as a family to make people happy.

(NOTE—All of the stories of Stay-at-Home-Journeys can be used with pantomime and dialogue.)

VISION

A fixed purpose keep in view—
 A cherished thought—its fulfillment,
 too—
 A completed thing—going before—
 Leading—urging—to work still more.

It's *how* you see that counts in life—
 "Carry on" the work, fear not the strife,
 Meet duty bravely—see it all through—
 And fulfillment will come of your purpose
 true.

Your prayer, and mine, should ever be
 For a true vision of life to see,
Real fulfillment means joy and love
 In your heart and mine in our home
 above.

—ELIZABETH W. FRY.

The Ginger Festival in Japan

One of the most interesting festivals of this season of the year can be found now at the Shimmei Shrine, near Daimon car stop in Shiba, where the *shoga matsuri*, or ginger festival, started on September 11 and will continue until September 21. During this festival the grounds of the shrine are changed into a veritable ginger market, with little stalls everywhere at which are sold ginger in many forms, especially the *mekkachhi shoga*, or "one-eyed ginger."

This festival is also famous for the *chigibako*, or special kind of toy boxes, that are sold at the temple at this time. The *chigibako* is one of the many toys which are considered by superstitious Japanese to have special beneficial qualities. It consists of three little oval-shaped boxes, placed one on top of the other, each containing one bean. He, or she, who possesses a *chigibako* is supposed to be destined in the future to come into wealth and own many fine kimono.

There are several little toys similar to the *chigibako* which are sold at various shrines and temples and which are supposed to have special qualities. For instance, the straw dragon sold at the Senken Jinsha (Shrine), is supposed to protect the owner from sickness; the *hato poppo*, or toy pigeon, which one obtains at the temple of Kwannon in Asakusa, is said to take all selfishness out of the character of the possessor, leaving him or her a kind, unselfish person. In Kyoto, at the Otokogawa Hachiman Jinsha, they sell a pigeon and bamboo dipper, which is said to have the quality of clearing the food as it cooks and also to cure seasickness. A toy pony is sold at the Miharu Jinsha which aids a child's growth, making it strong and lusty. There is also a quail toy and several other toys which the gods are supposed to have given the quality of making childbirth easy.—*The Japan Advertiser*.

What Jesus honors is a mind and heart that discerns the presence of God in life, that is sensitive to the true and good and divine, that honors the man who yields himself to be a voice proclaiming the thought and purpose of the Most High. Jesus honors the man who is in love with what is right, who will receive and cherish as a guest anyone who stands for what is right and just and good.

—JOHN GARDNER.

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WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF TREASURER, MAY 9, 1921 TO NOVEMBER 10, 1921

Mrs. LEWIS L. ANEWALT, Treasurer.

Budget—1921-1922		Synods	Budget Paid	Special Gifts		Membership Dept.	Thank Offering	Special Church Building Funds	"Missionary Review of World" Subscriptions		"Outlook of Missions" Subscriptions	Y. W. M. A. Dept.			Mission Band Dept.			Totals
W. M. S.	Y. W. M. A.			Home Missions	Foreign Missions				Budget	Home Missions		Foreign Missions	Budget	Home Missions	Foreign Missions	Budget	Home Missions	
\$14,205.60	\$828.00	Eastern	\$4,433.72	\$303.72	\$1,040.71	\$225.00	\$17.58	\$105.00	\$32.50	27.50	\$3.00	\$128.40	\$35.00	\$5.00	\$30.00	\$5.00	\$45.00	\$6,384.05
6,957.00	850.80	Ohio	3,158.70	3,237.12	183.75	75.00			10.00	86.70		236.15	6.97	16.59	6.97	10.25	10.25	6,977.61
4,307.40	266.40	Pittsburgh	2,061.65	659.04	191.57	75.00			10.00	82.57		86.70	50.00	16.00	21.50	9.00	9.00	3,163.96
7,074.00	423.60	Potomac	1,985.49	10.00	5.00	75.00			10.00	99.05		82.57	13.00	7.00	7.00	13.00	13.00	2,189.56
2,284.20	318.00	Central	1,339.86	247.25	166.50	200.00			7.50	99.05		99.05	10.00	25.00	9.00	2.70	2.70	2,110.66
820.80	10.80	Interior	368.50	19.84	114.43	25.00	20.00		22.50	123.15		123.15	1.50	2.70	2.70	2.70	2.70	555.27
1,195.20	266.40	S. West	500.55	121.10	35.00	75.00			12.50	24.63		24.63	1.50	20.55	10.65	19.55	19.55	899.00
673.29	139.20	Mid West	207.10	60.10	35.00	25.00				62.45		62.45	10.65	20.55	10.65	19.55	19.55	353.33
588.60	31.20	Northwest	409.75	35.00	47.00	75.00				33.00		33.00						617.45
\$38,106.00	\$3,134.40	Ger. of East	\$14,671.73	\$4,708.17	\$1,823.96	\$850.00	\$37.58	\$105.00	\$122.50	\$3.00	\$876.10	\$35.00	\$108.00	\$79.62	\$67.84	\$96.80	\$96.80	\$23,585.30

DISBURSEMENTS FOR MISSIONS

W. M. S. Budget.	
For Mivagi Girls' School, Sendai, Japan	\$2,119.00
For Evangelists, Japan	1,222.50
For Girls' School, Yochow, China	1,467.00
For Girls' School, Shenchow, China	1,304.00
For Mrs. Hoy's industrial work, Yochow	122.25
For Bible Woman's Work, Yochow	285.25
W. M. S. Special Gifts—Foreign Missions	\$6,520.00
Thank Offering Foreign Missions	1,816.40
Total W. M. S. Gifts—Foreign Missions	3,706.50
Additional Receipts—	
Interest	\$1,306.66
Sales of Literature	821.51
Sales of Mission Study Books	1,311.86
Expenses T. O. Boxes	5.00
Sale of Pins	23.50
Black, additional	10.00
Offering Cabinet Meeting	16.81
Total receipts	\$27,080.64
Balance carried May 9, 1921	61,073.83
Grand total	\$88,154.47
DISBURSEMENTS	
For Foreign Missions	\$12,667.50
For Home Missions	8,984.29
Total for Missions	\$21,651.79
Contingent and Educational	7,716.64
Balance carried November 10, 1921	\$29,368.43
	\$58,786.04

Y. W. M. A. Budget.

For Nurse, Yochow, China.....	\$250.80
For Kindergarten Work, Japan.....	129.20
<i>Y. W. M. A. Special Gifts—Foreign Missions</i>	\$380.00
	108.00
	<u>\$488.00</u>

Mission Band Budget.

For Kindergarten Work, Japan.....	\$19.90
For Kindergarten Work, China.....	19.90
<i>Mission Band's Special Gifts, Foreign Missions</i>	\$39.80
	96.80
	<u>\$136.60</u>

Total Gifts for Foreign Missions from all departments..... \$12,667.50

W. M. S. Budget—Home Mission Board.

For Church Building Funds.....	\$570.50
For Japanese Work, San Francisco.....	489.00
For Japanese Work, Los Angeles.....	489.00
For Colored Work, Bowling Green, Ky.	163.00
For Hungarian Deaconesses.....	1,222.50
For Jewish Work, Philadelphia.....	1,507.75
For American Deaconesses	1,959.50
	<u>\$5,501.25</u>

Special Gifts—W. M. S.—Home Missions

Thank Offering—Home Missions.....

Special Church Building.....

Y. W. M. A. Budget.

For American Deaconesses.....	\$45.60
<i>Special Gifts—Home Missions</i>	30.00
	<u>\$75.60</u>

Mission Band Budget.

For Kindergarten, San Francisco.....	\$19.90
<i>Special Gifts—Home Missions</i>	33.27
	<u>\$53.17</u>

W. M. S. Budget—Tri-Synodic Board.

For Church Building Funds.....	\$203.75
Thank Offering—Completing Fund, Indian Missions.....	3.11
<i>Special Gifts—Home Missions</i>	225.00
	<u>\$431.86</u>

Y. W. M. A. Budget.

For Salaries of Teachers, Indian School	
	<u>\$334.40</u>

Mission Band Budget.

For Equipment, Indian School.....	\$19.92
<i>Special Gifts—Home Missions</i>	34.57
	<u>\$54.49</u>

Total Gifts, Home Missions, from all Departments..... \$8,984.29

Grand Total Disbursed for Home and Foreign Missions..... \$21,651.79

INVESTMENTS

Scholarship Bond	\$6,000.00
Home Board Notes	30,900.00
Foreign Board Notes	20,500.00
Liberty Bonds	100.00
Cash in Bank	1,286.04
	<u>\$58,786.04</u>

BALANCES

Contingent Fund	\$764.46
Scholarship Fund	6,652.80
Special Church Building Fund	1,842.11
Membership Fund	15,332.00
Thank Offering Fund	30,511.98
Missionary Retreat Fund	3,197.01
Kindergarten Fund	438.12
Educational Special Fund	47.56
	<u>\$58,786.04</u>

Mrs. LEWIS L. ANEWALT, *Treasurer*,
814 Walnut Street, Allentown, Pa.

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Recording Secretary,
Rev. J. Harvey Mickley, D. D.
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Superintendents,
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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

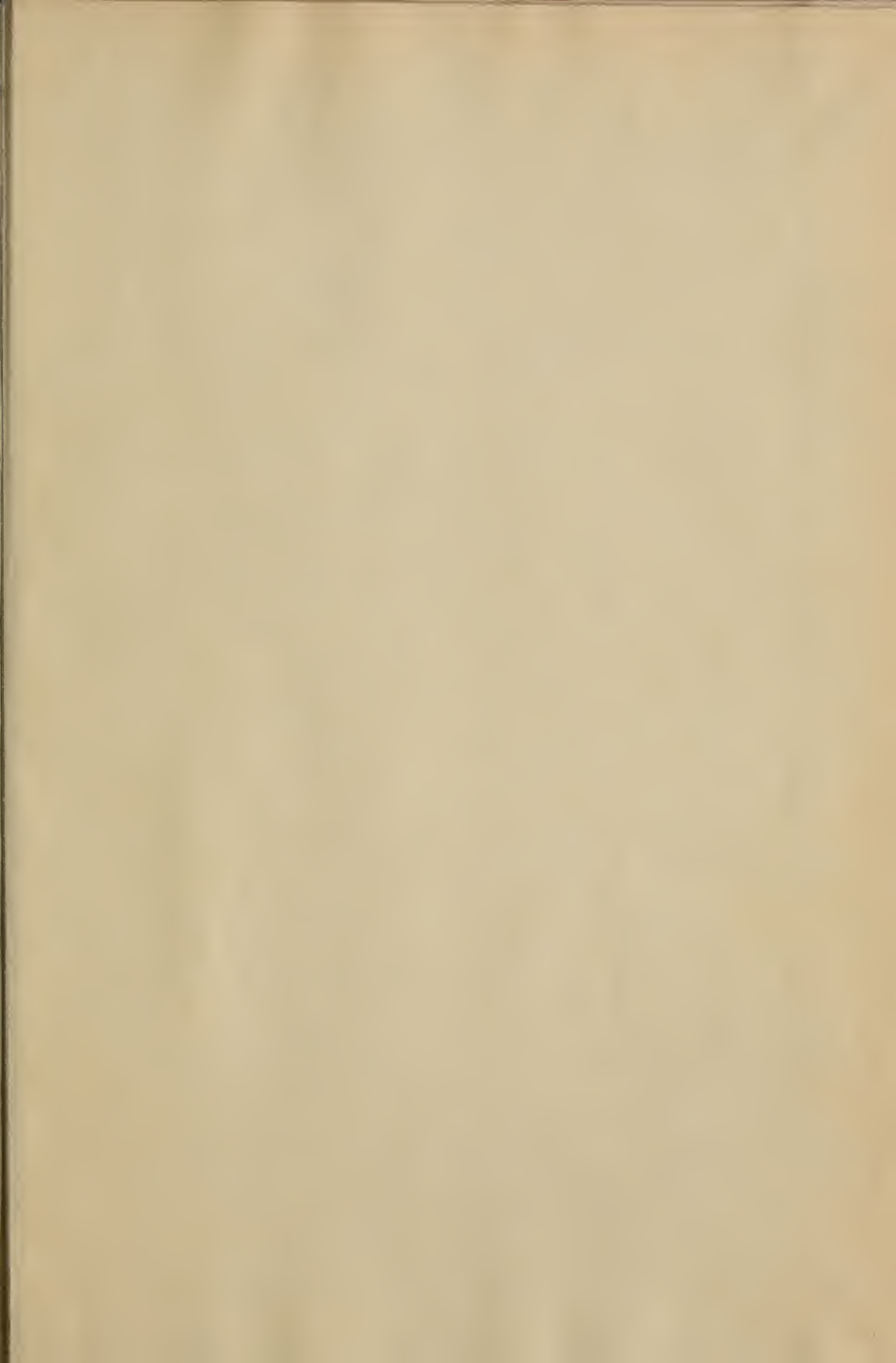
For the Board of Foreign Missions.

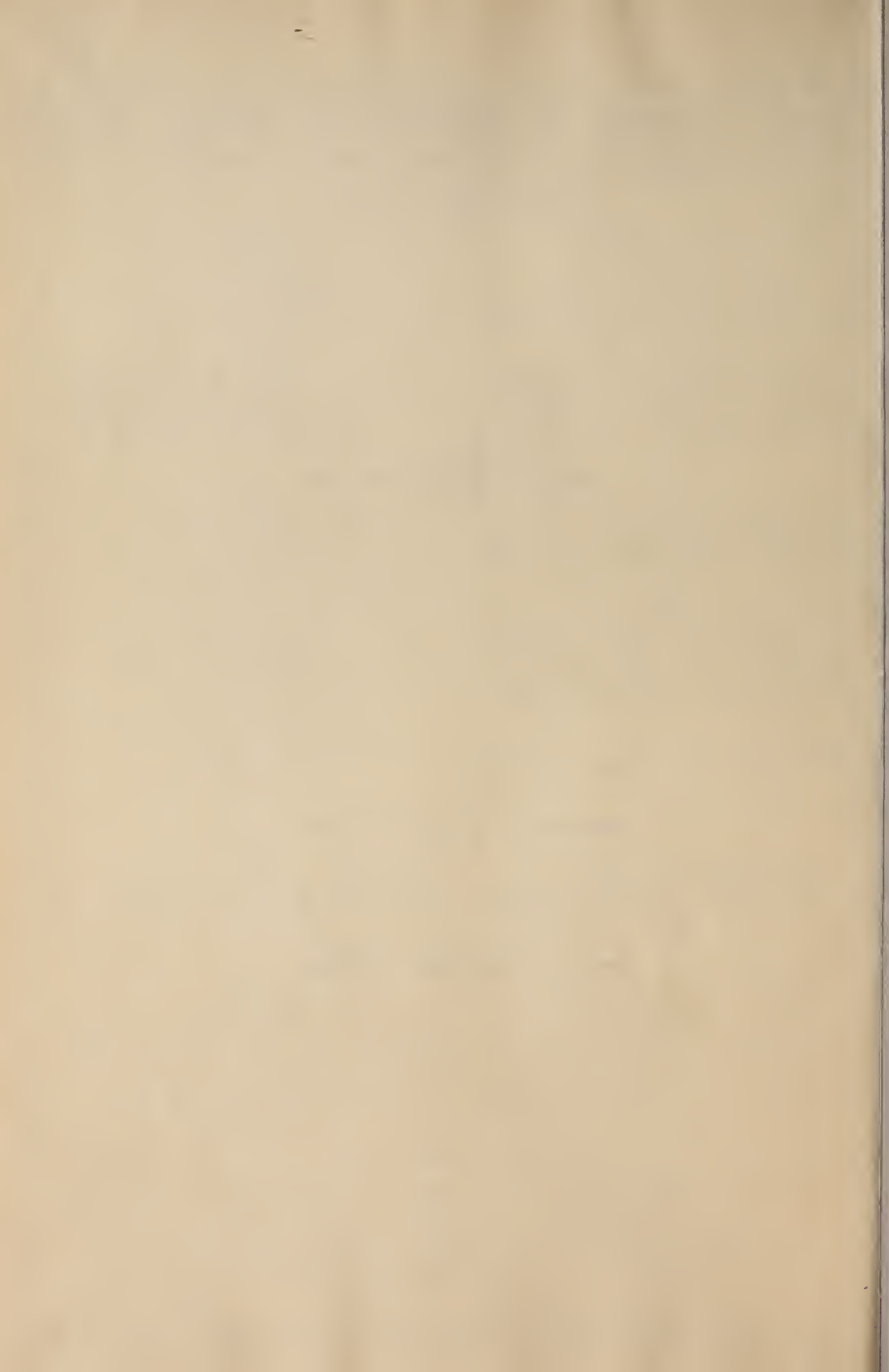
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

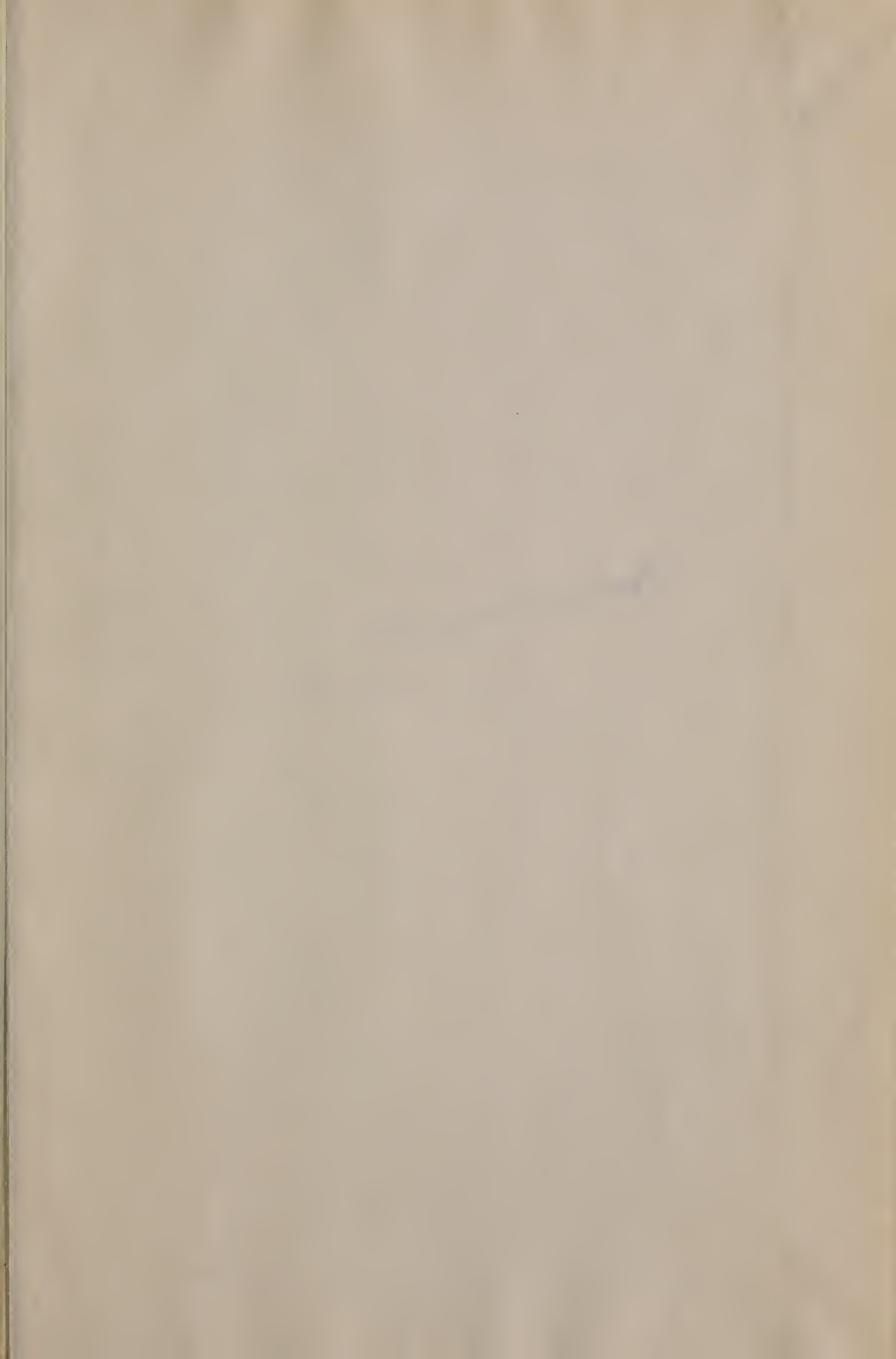
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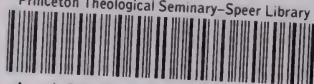


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